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THE SAVIOR'S COMMISSION TO HIS DISCIPLES.

THE following paragraphs are extracted from a manuscript sermon, preached by one of the missionaries, who has recently left his native land, with the intention of proclaiming Christ to his perishing fellow men. The text is, Mark xvi, 15. *Go ye into all the world, and preach the Gospel to every creature.*

Before the reader proceeds to the perusal of these extracts, his attention is requested to a few observations on the common remark, "*that we have heathen enough at home;*" a remark, which is intended as a decisive objection to sending missionaries abroad.

The words, which we have quoted, as common in the mouth of objectors, are not very precise in their signification; and they are obviously understood by different persons, in different senses. Some persons understand by them, that the Indians on our own continent are very numerous; and that American Christians should not, therefore, think of sending the Gospel to any other part of the world. Others mean, that the people in our new settlements are so ignorant of religion, as to be justly denominated heathens; and others still, that a certain class of people, in our cities, large towns, and secluded neighborhoods of the country, are so careless, stupid, and hardened, as to deserve no better appellation.

In regard to the American Indians, they are truly denominated heathens, as they have no correct knowledge of God, and most of them never heard of a Savior. According to their numbers, however, they enjoy the labors of more missionaries, by a vast disproportion, than any other part of the heathen world. This subject is placed in a very convincing point of view by Messrs. Hall and Newell, in their pamphlet entitled, *The Conversion of the World*. Above three fifths of the expenses, in money, of the American Board of Commissioners for Foreign Missions, during the last year, were for the benefit of Indians within our own territories; and, if donations in clothing, &c. are reckoned, more than two thirds of the whole receipts were expended in this manner; and less than one third for the Bombay, Ceylon, Palestine, and Sandwich Island missions. The Aborigines of this continent have strong claims, undoubtedly, upon American Christians; and these claims have always been urged by the Board and its numerous friends. It may be well to remember, that while the whole population of the Indian tribes, in which our missionaries are stationed, does not exceed 40,000, the various people in other parts of the world, who are accessible to influence from the American missionaries now in the field, amount to very many millions.

In regard to the other classes of persons, who are often described as *heathens at home*, we have always thought the phrase inappropriate and un-

just. A heathen is a person, who is totally ignorant of the great truths of divine revelation. He either never thinks of any superior being; or he believes in many false gods, imaginary deities, themselves grossly sinful, and leading their besotted worshippers only into sin. He has no correct views respecting the nature of sin, or the manner in which it can be pardoned. Between such a person and the most ignorant man that can be found in a Christian country, there is a plain distinction. It is indeed true, that many in Christian countries will be crushed under a heavier load of guilt, than oppresses the poor heathens. We have our Savior's express warrant for the assertion. But the very reason why the impenitent in Christian countries are more to blame than the heathen, is, that they are favored with greater advantages.

We only add, in this place, that if we look at the missionary operations of Great Britain, America, or Continental Europe, it will be found that the men, who have been most active in sending the Gospel to distant heathens, have been foremost in every labor and sacrifice for the instruction of the ignorant, the reformation of the vicious, and, in a word, for the salvation of sinners, in their own countries and neighborhoods.

The reader will perceive, that we were led to these remarks by what occurs, at the beginning of the extracts.

If any one should object, "We have heathen enough in our own towns and cities," it may be replied, that this assertion can by no means be admitted. For where is the man among us, who, with all his ignorance, and all his hatred, of the Gospel, is not more or less brought under its influence, and does not, in a greater or less degree, enjoy its blessings? Have we so many heathen at home, that we cannot take one step abroad? Certainly then it cannot be difficult to point them out. Shew us the multitude in our own land, who never yet heard of the Bible; who know neither what it reveals, nor where they may obtain it. Shew us the rivers, in which, as they pass through our territories, you may behold the carcasses of self-murdered men, floating down to fatten the monsters of the deep. Where do you daily see the smoke ascending from some fire, which consumes the living parent with the dead, and makes a helpless family doubly orphans? Where are miserable pilgrims, hundreds of thousands together, marching to the worship of a block of wood; crushing each other to death in their crowds; sinking under the influence of hunger and disease; and leaving their bones to bleach in the open fields? This is heathenism. Where, then, may we not ask, where shall we find our heathenism at home?

But what if we have heathens, even at the doors of our sanctuaries? Perhaps you will then say, "Charity begins at home." But where have you been taught this maxim? Do you find it in your Bible? There is indeed a charity, of which the Bible speaks. It is represented as a very im-

portant Christian grace; greater than faith, greater than hope;—a charity, without which all knowledge, and all faith, and all things else, are nothing. *This charity "seeketh not her own."*

But, let us allow the maxim all its weight. Let us admit that charity is to begin at home. Still, may we not ask, Is this all that charity has to do? Is nothing more to be expected of her, than barely to *begin*? Is she to employ all her skill and strength about the *commencement* of her work? Has she no *progress* to make; no *finishing* to do? By what magic, think you, will her building rise, if she has no plan, no labor, no materials provided, beyond its foundations?

Do you ask, then, "If our charity is to extend abroad, what shall we do with these perishing men around us, who will not obey the Gospel?" Leave them. Leave them, if you must. Leave them with the Bible in their hands, and with every facility afforded them for learning and obeying its sacred truths. Leave them where the sanctuary of God rises full in their view, a standing monitor of their duty; and with its lifted spire points them to a temple in the skies. Leave them surrounded by the heralds and the servants of Christ, the living subjects and witnesses of his mercy, and by whom he daily proclaims to them, "Ho every one that thirsteth, come ye to the waters."

Why should you not leave them? Have you not already given them the Gospel? Can you not plead the example of the primitive churches to justify you? Had not the churches at Jerusalem, and Antioch, and Philippi, and Corinth, heathens

enough at home,—heathens, who had claims as strong upon them, as *ours* have upon *us*? Are *our* heathens more numerous than those were, among whom the church at Ephesus was planted? Or do they cry with a louder voice, or a more blind and fatal phrenzy, “Great is Diana of the Ephesians!” Why did the disciples ever leave Jerusalem, or Ephesus, or Corinth? Why cross sea and land in search of heathen? Had they not heathen enough at home? Why stretch their thoughts abroad hundreds of miles, even to the city of Rome? Above all, how came they to think of heathen in an island so distant and insignificant, as the land of our fathers? Why could they not bury themselves at home, and suffer our fathers and us, down to the present generation, to go on sacrificing human victims, and looking for salvation to imaginary gods?

We know the reason of their conduct. Theirs was a charity, which had a *progress*, as well as a *beginning*. Theirs was that heaven born charity, which “seeketh not her own.”

But among all the reasons, why those early missionaries of Jesus scattered themselves abroad, there was *one*, which outweighed every other; one, which would alone have borne them through all their journies and sufferings. The Lord Jesus Christ, the centre of their affections, who had bought them with his own blood, whom they had covenanted to serve for life, and whom to disobey, was ruin to all their hopes;—*He* had said to them, “Go ye into all the world, and preach the Gospel to every creature.” After hearing this command, of what avail, think you, were all the opposing maxims of men? What though their near relatives, in the ardor of affection, clung around their necks to detain them? What though their Christian brethren, with a mistaken worldly policy, said to them, “Stay with us. You can be useful here. Despise not the claims of kindred and friends. Love not your neighbors better than yourselves. Beware how you leave heathen behind you, and weaken the hands of your brethren. We cannot send you off. We need all our labor, and all our wealth, and all our men, and all our religion, at home.” Of what avail was all this, when the language of Christ was, “Go:—go, scatter *abroad* the blessings of salvation. Diffuse *far and wide* the life-giving influence of the Gospel. Let *no bounds* be set to your journies. Penetrate every desert; cross every sea; scale every mountain; and see that no dark corner of the earth be left uncheered by the glory of my Gospel.”

After this will it be objected, that “Christ can take care of his church; that he can convert the heathen when he

pleases, without our assistance?” We answer: Christ can indeed do these things. He can raise up missionaries, and send them forth in multitudes, without any assistance from us. He can send his ravens to feed them, as he did to his prophet; or rain down manna from heaven for this purpose, as he did to his people in the desert. It is an important, a glorious fact, that Christ can do all this. But what has this fact to do with our present subject? Does the mere fact that Christ is almighty, secure the salvation of the heathen? How does it secure this object, any more than it secures any other object that is desirable? He can preserve your life and health, without your assistance. He can convert to himself all your friends and neighbors and countrymen,—all the *heathen* around you. But do you therefore conclude it *will* be so? Are you encouraged by it, to banish all your care, and make no provision for your worldly support; none for the religious instruction of your family; none for the public ordinances of the Gospel?

But allowing that Christ were *willing* to convert the heathen without our assistance. How would even *this* affect, in the least degree, our duty to spread the Gospel? Does it alter one jot or one tittle of the great command of the Savior, which we are considering? Does not this solemn charge of his still remain in all its force,—“Go preach the Gospel to *every creature*?” Shall then the servant, when his task is set before him, inquire whether his master may not, without any assistance, be able to perform a part of it, or the whole of it? When the absolute command of Christ is resting upon us, does it become us to stop and ask, what the Savior himself is able to do, or willing to do?

If any one should object, that missions are attended with little success, we might easily prove, from a great collection of facts, that the preaching of the Gospel *abroad*, has been as successful as the preaching of the same Gospel at *home*. But if it had *not* been so, we might still ask, how this would affect our duty. Where are we commanded to be successful? Where is this any where made a part of our duty? Where is it said to the missionary, “Go, fill that heathen heart with the love of God; go bring off this heathen from the worship of idols; bring him submissive to the foot of the cross?”

In short, the Savior's command is without any condition; without any qualification. Whether successful or unsuccessful, his disciples are to *preach his Gospel*, and to preach it to *every creature*; and it is not easy to conceive how any objection can stand before a mandate so plain, so authoritative, so divine. It answers every question, solves every doubt, sweeps away

every obstacle. Bring up every ground of justification or apology for neglecting the heathen; and it passes over them all, as fire over the wood and hay and stubble. As fast as you state, one after another, your difficulties and discouragements, the Savior will meet them with the reply:—"Did I not know them all ten thousand years ago? Did I enter upon the work of man's redemption, without first counting the cost? Did I not see before hand, the sorrow, the sweat, and the agony of the garden? Did I not see the mockery, the suffering, and

the blood of Calvary? Think you I did not know, that, to spread my Gospel through the earth, would cost you many a purse of gold, many an aching heart, many a parting tear, many a day of perplexity and toil and weariness? I tell you the cost was faithfully and fully counted at the first; and still I thought it best to meet my sufferings, and still I think it best that you meet yours. Still I say, and say to you, *Go, preach the Gospel to every creature.*"

ADDRESS OF MR. BARDWELL.

On the Sabbath evening before the missionaries for the Sandwich Islands embarked from New Haven, the Rev. Mr. Bardwell, late missionary at Bombay, delivered a fraternal address. This he obligingly consented to do, at the request of the Prudential Committee. We presume our readers will deem any introduction, or apology, unnecessary for laying the address before them.

DEAR BRETHREN,

I rejoice in the privilege of meeting you, on this occasion; and in having an opportunity to express the interest I feel in your present circumstances, in the success of your pious enterprise, and in your eternal felicity.

So far as similar circumstances can excite similar feelings, I well know the emotions of your breasts; and can well sympathise with you in the pain of parting with parents, friends and country. In the anticipation of labor and perils among the Gentiles; and in the hope of spending, and of being spent, for their salvation, I once did share.

But, through the mysterious providence of God, I am removed from that pagan land, where, having planted my feet, I hoped to have finished my days, and laid my bones. "A man's heart deviseth his way, but the Lord directeth his steps."

If enterprises are to be estimated by their consequences, to say that yours is great and important, is saying comparatively little. However insignificant, or contemptible, your object may appear to the wise men of the world, I do not hesitate to say, that, in magnitude, it infinitely transcends our conceptions. High and glorious as the kingdom of God—infinite in duration as the ages of eternity;—who can compute or conceive the magnitude and importance of that work, the object of which is to rescue heathen souls from the despotism of Satan, and introduce them to the liberty of the sons of God!

In great enterprises, men usually anti-

cipate and generally experience hardships, perplexities and discouragements. These they sustain with fortitude, patience and perseverance, in view of their beloved object. Where is the renowned statesman or warrior, who has sustained the government of a nation, or conquered a potent enemy, without occasional embarrassment and painful effort?

Though the kingdom of Christ is not of this world, and his followers are not to be governed by the maxims and the policy of this world, yet the economy of this glorious kingdom, by no means frees its subjects from trials and sufferings, while here on earth.

In this supremely important enterprise, now before you, you ought not to expect an uninterrupted series of prosperity. Though your king is the Almighty God, your captain Emmanuel, and your object the glory of Jehovah, you anticipate trials, hardships and discouragements. And when you experience these, you will not feel as though some strange thing had befallen you. The history of prophets, apostles and martyrs, as well as the experience of modern missionaries, lead you to anticipate many sighs, and tears, and painful anxieties, when laboring among the heathen.

But, my Brethren, here suffer me to say, that my own experience, and (so far as I know) the experience of my brethren in India, testify, that those trials, in the missionary life, are the *heaviest*, which were the *least anticipated*.

The missionary among the heathen is placed in circumstances and relations not

only new, but in many respects peculiar. At the commencement of domestic life, he submits to a system of polity, which, at once, annihilates personal interest, only as it exists in the public good. There are probably but few situations in life, in which the selfish propensities of the human heart find so little room for their wonted operation, as in being subjected to those principles of domestic economy, which, at present, seem indispensable to missionary establishments.

In these new and untried circumstances, when individual opinion and personal interest must yield to the voice of the missionary community, it is easy to see, that no other than Christian principles can ensure quietude and happiness. Though private opinion and feeling may for a time be repressed, or even sacrificed, in any given case, yet if *Christian* feeling, if brotherly affection, be not in lively exercise, selfishness may break out, and assume a thousand eccentric forms, to the destruction alike of personal happiness and Christian fellowship. In circumstances so peculiar and trying, to maintain the Christian spirit, is of the last importance.

We are probably in much greater danger of being depressed and overcome by unexpected trials, than by those which were anticipated. But though we cannot foresee all the trials of our faith and patience, yet by uniformly cultivating the spirit of Christ, we may obtain grace sufficient to sustain us in the deepest waters of adversity, and in the fire of temptation.

It is a very general sentiment among pious people in this country, that the circumstances, in which missionaries are placed, are peculiarly calculated to wean them from the world, and to induce in them an eminent degree of piety towards God: and it is not improbable, that missionaries themselves, in some instances, may have gone out with the expectation, that by sacrificing many social and religious privileges, they should receive more ample supplies of spiritual comfort.

It is beyond a doubt, that sacrifices made for the glory of God, will be rewarded with the divine approbation—"As thy day is, so shall thy strength be," is a most cheering word of promise.

But, brethren, take heed that you do not anticipate too much from your sacrifices and self-denials. If the regular, constituted means of spiritual instruction have a tendency to invigorate the graces of Christians, then the absence of these privileges has a tendency to produce the contrary effects.—If a well organized, religious society is favorable to the growing piety and spiritual enjoyment of individuals, then a licentious ungodly society has an

unfavorable tendency. Not that you will be deprived of Christian Sabbaths, and seasons of Christian communion; but they will be confined to your own circle. All without will be chilling as the hand of death—no devout multitude assembling for the worship of Jehovah to stimulate your Sabbath devotions, and to impart an impulse to your pious affections.

Here, for a moment, let me anticipate your feelings, when you arrive at the place of your destination. You find yourselves surrounded by multitudes of degraded heathen. Beholding their ignorance, superstition and depravity, your very souls are moved with compassion for them.—Viewing their wretchedness, you will be irresistibly impelled to draw the contrast between your situation and theirs. Your hearts glow with gratitude to God for his sovereign grace manifested to you, while so many thousands are left in darkness and death. Every exhibition of paganism increases this feeling—every step you take on heathen ground, enhances, in your estimation, the unspeakable value of the Gospel. The experience of a few days may lead to the conclusion, that your compassion for them can never diminish; nor your zeal for the honor of God ever grow cold, in view of such superstition and depravity.

But is it not possible, that much of this feeling may arise from those common principles of association, and of education, which have no necessary connexion with pious sensibility;—and that after a short time, when the novelty of the scene is past, the keenness of your moral perceptions will be blunted? At length you may behold, with but little emotion, exhibitions of depravity and misery, which, at first, were overwhelming. You may be compelled to submit to a course of mental discipline—to employ a kind of sacred logic with yourselves, before your feelings are enkindled.

Brethren, I say not this to discourage you. May you never experience this diminution of Christian sensibility. But if you do experience it—if you do find your compassion for the heathen around you becoming feeble—if you find your hearts unmoved, and your zeal for God unawakened amidst the abominations of paganism, then will your spirits sink, under the trials of the missionary life. The absence of friends, the loss of country—all the privations of a temporal nature, that can be assembled in the imagination, will be light as vanity, when compared with this spiritual lethargy.

I do from my soul pity that man, who, having embarked his all in the missionary cause, finds too late that he is destitute of that pious sensibility, that love for the souls

of the heathen, which are inseparably connected with his own happiness, as well as usefulness, in the sacred work. Unhappy man! He has separated himself from the ordinary sources of worldly enjoyment. He is sent forth and maintained by the sacred liberality of the church—a treasure consecrated by the prayers and watered by the tears of piety and love. He has taken upon himself the vows of the Christian missionary! To be active, faithful and persevering, even unto death, he has pledged himself to his fellow Christians, *the church*, and to God. Under these solemn responsibilities, conscious that he is destitute of the missionary spirit, how can he be otherwise than miserable! Brethren, may the Lord preserve you from the wretchedness of that man, who, having enlisted in this sacred enterprise, finds at length, that “*he has no heart to it!*”

But this moral insensibility, which is so destructive of missionary happiness, does not necessarily result from a familiarity with scenes of wickedness. Paul had long been accustomed to paganism, in all its forms, when his spirit was stirred within him at Athens. His familiarity with the scenes of heathen superstition and wickedness, only enhanced his estimation of the Gospel, expanded his love for the salvation of the Gentiles, and enkindled his zeal for the glory of God.

But to possess the enlarged benevolence, the expanding zeal, the missionary spirit of Paul and his associates, you must live as they lived.

In no situation is eminent piety more necessary than in the missionary life, both as it respects your own happiness, and the success of your labors among the heathen. Being deprived of many of the external means of Christian edification and improvement, you must, in a qualified sense, depend upon your own resources. Your *preacher* must be your *Bible*; your *closet*, your *sanctuary*.

When fatigued with the cares and labors of the day;—when your hearts faint within you, in view of the ignorance, stupidity and wickedness of the heathen around you;—when your most unwearied efforts to instruct them seem ineffectual, where can you find a more sweet relief, than to repair to your closets? To whom can you, with more pleasure or propriety unburden your souls, than to your Heavenly Father? Where can you leave these children of superstition and ignorance, but at the footstool of his mercy.

The most useful missionaries have been men of prayer. When struggling with natural infirmities, and the hardships of his mission, Brainerd found sweet repose in his closet. There, too, he found those sure presages of that divine influence,

which afterwards subdued the savage, and renovated the wilderness around him. The natural amiableness, the superior genius, the unwearied studious, the logical reasonings of Martyn, never would have induced the self-confident Sosis of Persia to call him, “*The man of God*,” had he not acquired the savor of that character in his closet.

Brethren, you have doubtless enjoyed much happiness in dedicating yourselves to God in this work of mercy; but have you not sometimes found it difficult to try your feelings by the *work itself*, detached from all that charm, which is thrown around it by the love of novelty and the applause of the Christian community? Have you not sometimes feared, that, when the novelty of the scene shall be past, and when on heathen ground you shall be assailed by the toils, the trials and the temptations connected with your undertaking, your strength will not be equal to your day? Lay hold on the promises of divine grace. Appropriate to yourselves the precious words of David, “*The Lord is my shepherd, I shall not want*.” “*God is my refuge, I will not fear*.” O how refreshing are such cordials to the Christian missionary, when single-handed he is called to encounter the “*legions*” of paganism!

My dear Brethren, though in the preceding remarks, I have dwelt much on the trials and discouragements of your undertaking, it has not been with a design to depress your minds; but that you may be better prepared to meet and sustain, with Christian fortitude and meekness, the various evils you may be called to encounter.

The work before you is not only important in its nature and glorious in its consequences; but it is a *pleasant* work, in which there is the purest satisfaction. In proof of this, we have the testimony of our beloved brethren, who are now laboring in various parts of the heathen world; nay more, the dying testimony of those, who have exhausted their lives, and laid their bones, among the heathen.

Here suffer me to say, that no part of my life has passed more pleasantly, than the few years I spent in missionary labors among the pagans of India. No employment ever afforded me the satisfaction, I have experienced in preaching the Gospel to the heathen; and in leading their children to the knowledge of their God and Savior. No seasons of Christian communion—no hours of social prayer and converse, more sweet, than those enjoyed with my beloved colleagues in the missionary work!

If, in the various dispensations of Providence towards me, I ever experienced affliction, it was in being removed from that field of labor, in which I hoped to have spent my days. If seasons of separation

from friends were ever painful to my heart, that season was eminently so, in which I was called to leave my beloved brethren and sisters of the mission to which I was attached, and to bid farewell to the perishing heathen around me.

Brethren, may you never experience the disappointment and pain of being compelled to leave the field of missionary labor, on which your hearts and hopes are placed, till the great Lord of the harvest shall call you home to heaven.

As the devoted missionary has no greater joy than to see his labors blessed to the salvation of the perishing souls around him, so he can have no deeper sorrow, than to see them adhering to their vanities, when Christ and the blessings of his salvation are set before them. For wise and holy purposes God frequently sees fit to try the faith and patience of his servants, by withholding, for a long time, his blessing on their labors.

Some ardent friends to the missionary cause seem to conclude, that if missionaries do not *immediately* behold converts multiplying around them, there is reason for discouragement, and that every mission in such circumstances, should be relinquished. They seem to expect a kind of miraculous interposition, like that on the day of Pentecost. It requires no inconsiderable time and labor to lead these persons to see and to understand the nature of the missionary undertaking. They seem ignorant of the fact, that a long and tedious process must be gone through, before truth can even be *presented* to the mind of a pagan.

I well remember an instance, in which a missionary, but a few weeks after arriving at the place of his destination, received a letter from a pious friend in his native country, inquiring with solicitude, "how many conversions among the heathen he had witnessed;"—when the missionary had but just commenced the study of the language, a labor of two years to be encountered, before he could even address the people.

Such ignorance, such want of reflection on the nature of this work, is but too common even in this enlightened Christian community, and makes no trifling demands on the patience of the missionary, who expects to toil year after year in digging through and removing the rubbish, before the ground can be prepared for the reception of the precious seed.

What though you may spend years in laboring and praying for the conversion of the heathen around you, without seeing any fruit of your toils, or any definite answer to your prayer? Is there any cause for discouragement? When conscientiously doing the work, which God has committed

to your hands, should you not quietly leave the issue with Him? It will eventually be made manifest, that no labor for his glory is lost. Where is the mission that has been faithfully supported and piously conducted, for any considerable time, that has not been blessed to the conversion of souls? "Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain. Brethren, be ye also patient, for the coming of the Lord draweth nigh." "God is not slack concerning his promises;"—his servants shall not labor in vain.

When amidst the toils of your self-denying work, a desponding thought finds place in your breasts, look to the sure words of the eternal God, "I will never leave thee nor forsake thee." Call to mind, the last promise of your ascended Redeemer, attached to that high commission, under which you go forth, "Lo I am with you always, even to the end of the world."—Review the history of missions;—behold the numerous instances, in which God has more than fulfilled the expectations of his faithful servants! Think you that the surviving missionaries at Tahite regret their twenty years of toil and hardships? or that those, who have fallen a sacrifice to their perils and toils among the untutored islanders, are not richly compensated, in beholding a whole nation gathering around the standard of Emmanuel? O how rich their reward!

Brethren, I may have detained you already too long, but I cannot bid you adieu, without just glancing at the pure satisfaction you will derive from those monthly concerts of prayer, which the church will, I trust, ever maintain, through her successive generations on earth.

How will your desponding fears be dissipated—how will your strength revive and your faith and patience increase, in view of these seasons of pious intercession?

Yes; you will cherish the memory and hail the return of that interesting day, when, through each revolving hour, incense ascends from a thousand altars; and ten thousand prayers for your success in this sacred cause, are presented to the throne of heaven.

Yes, dear Brethren, in the arms of faith and love, we will commend you to God;—and while, with Christian sympathy we share in your toils and your cares; in your sorrows and your joys; let us point you to that bright world on high, where you will cease from your labors, and where no boisterous ocean will separate you from the friends, whom you love.

In the joyful anticipation of that blessed world, we bid you FAREWELL.

Proceedings and Intelligence.

CEYLON.

BATTICOTTA.

Extracts from the Journal of Mr. Meigs.

August 22, 1820. The only Savior, which the heathen, so far as I can learn, have any idea of, is *good works*, or alms deeds. By performing a few deeds of charity; by building a temple or rest-house; by digging a well or tank for the public benefit;—they think they shall make sure of happiness after death, which they imagine will consist in being born again in the condition of a great and rich man. I often spend much time in shewing them the impossibility of going to heaven by what they call good works, and they appear, for the time, to be convinced, that they can do more than their duty. But the very next time I inquire of them how they expect to go to heaven, they will give me the same answer; so firmly is the notion of *merit* riveted in their minds.

Changany School.

23. This morning I went to the Changany school-bungalow, to preach to the children, and to people who might be disposed to attend. I found 45 boys present belonging to the school, and 30 other people, to whom I preached the Gospel. After sermon, I made known to them the great kindness of the good people in America, in giving their money for the education of this people. I mentioned, also, the liberality and kindness of the children of a Sabbath School in Charleston, S. C. who give their money for the support of this particular school. They appeared to be considerably impressed with the fact, that those benevolent children send their money so far, for the good of others. I urged upon them the duty of gratitude to their kind benefactors, and especially to God the Author of all their spiritual and temporal blessings. I trust the patrons of this school in Charleston, while they give bountifully for the education of these children, will not forget to pray fervently and perseveringly, that the Holy Spirit may descend upon them with his renovating and quickening influences. For encouragement so to do, I can say, that the teacher of this school gives better attention to divine subjects, and appears to be more conscientious in the discharge of his duty, than any other Tamul teacher connected with this station.

How the peculiarities of Christianity are received.

Oct. 29. I had occasion to observe this afternoon, that Christ is "a stone of stumbling and rock of offence," as well to the heathen, as to many in Christian lands. When I converse with sensible heathens, on most of the great truths of revelation, which are not *peculiar* to Christianity, they usually assent to the truth of them; and often manifest high approbation. But as soon as I speak of Jesus Christ as the Son of God, and the only Savior of sinners, many of them will immediately manifest strong displeasure. One man, with whom I have frequently conversed, who commonly attends worship with us on the Sabbath, and who has obtained considerable knowledge of Christianity, said to me this afternoon: "Your religion is very high and very excellent. It teaches us the character of the true God, and reveals to us his holy law. It tells us about the creation of the world; the fall of man; the deluge, &c. It also makes known to us the world to come. All this is excellent. But, on the other hand, you tell us about that Jesus Christ, who was born of a woman, and in a stable, laid in a manger, and finally crucified; this is mean and low. When you tell me about the true God, I like to hear your conversation; but when you tell me about Jesus Christ, I am much displeased. I wish not to hear it. I shall never believe on him."

Prejudices of the Natives.

Under date of November 18th, Mr. Meigs details the successful attempts made by Mr. Richards and himself, to induce the boys and girls of the school to prepare their food and eat on the mission premises. These attempts it was not thought expedient to make at an earlier period. The six girls in the school, and all the younger boys, yielded at once. Eight of the older boys at first refused: but, by means of persuasion, their number was reduced, first to five, and then to two. From the account of Daniel Smead, on the first pages of our last number, it appears that he was particularly active in persuading the boys to acquiesce in this measure.

Farther to shew the nature and extent of the prejudices of the boys, Mr. Meigs relates what took place with respect to the well, from which they were to draw their water. There were four good wells on the mission premises,

one of which, at their request, was assigned to the boys. But as it had been, in their opinion, greatly polluted, by having people of low cast draw water from it, their first business was to purify it. Having attempted in vain, however, it being the rainy season, to draw the water from it, so as to remove the mud at the bottom, they passed the following resolution:—"As all the water, that was in the well in the morning, has been drawn out, and other water has taken its place, we shall not, in the present emergency, defile ourselves, if we dispense with farther purification, and consider the well to be sufficiently purified for the use of good Vellalas."

This is one instance, among many others that might be mentioned, to shew that cleanness and uncleanness among the people, is, in a great degree, *ceremonial*. If a toddy man should presume to draw water from the well of a Vellala, the well would be considered as greatly defiled, and the water rendered unfit for men of a good cast to drink of, until the well had undergone a thorough purification. Hence, when a person is travelling in a palankeen, and the coolies (who are of low cast, for no others will carry a palankeen,) stop at a well on the road to drink water, they are not permitted to draw for themselves; but some person of high cast must come and draw water for them. Thus persons of high cast are sometimes compelled to serve those of low cast, and even masters to wait on their own slaves.

Some of our readers will not be uninterested in the following notices, which go to prove, that the island of Ceylon is a vast reservoir of fresh water.

The whole district of Jaffna is nearly level, no part of it rising probably more than 30 feet above the level of the sea. There is not a single river or brook of fresh water in the whole district. Almost every part of Jaffna bears very strong marks of having been, at some distant period of time, entirely covered by the sea. The wells, in most of the parishes, are usually from 12 to 15 feet deep. In the parishes of Tillipally, Mallagum, and Oodoo-ville, however, the land is higher, the soil deeper, and of a different color, being red; and the wells are sunk to a greater depth. In most of the other parishes, you dig but a few feet below the surface, before you come to a rock, which appears to extend nearly over the district. It is, however, full of crevices, by which means, though the rock is very hard, the coolies, without much difficulty, break it with their pointed

sledges. After digging about three feet you penetrate the rock, and come to a mixture of stones and clayey earth of a gray color. This, also, is so hard as to require being broken with the same instrument. As you descend, the stones become fewer and smaller, and a clayey earth, which is white, more abundant. The water is generally good, and very abundant. The wells are about ten feet in diameter; and are affected much less by the long dry season, than wells usually are in New England. During some seasons, there is very little rain for many months; and yet there is, in most wells, abundance of water. From the best wells on our premises, the coolies may draw water, during the driest part of the season, four hours every day, at the rate of a barrel a minute, without exhausting the water.

Feb. 17, 1821. Parted with my hired man James, who goes to live with Mr. Winslow. Though he does not yet give decisive evidence of conversion, yet his whole deportment is very consistent with piety, and I am not without some hopes, that he has passed from death unto life; and that he will hereafter appear more decidedly and boldly on the Lord's side.

Island of Caradive.

Sometime in June, Mr. Meigs visited Caradive, an island west of Batticotta. He was accompanied by Gabriel Tissera.

After leaving the mission house, our road, for the first mile, lay through the paddy fields. We then entered an open plain, skirting the sea shore. As this plain is less elevated than is usual, the grass remains upon it, after it is dried up on land further from the sea. During the dry season, therefore, large numbers of cattle and sheep may be seen grazing upon this plain every day. We passed about a mile along the shore, when we came to the fording place, which leads to the island of Caradive. Across this ford, which is more than a mile in width, one may pass with ease, during the dry season, except when the tide is driven in by a strong wind.

Mr. Meigs gives a detailed account of his labors for the good of these islanders. We make one or two extracts respecting them.

I took some pains to ascertain what number of the people can read, either on the ola, or in printed books. From all I heard and saw, I was led to conclude, that only a small part of the whole population can read intelligibly.—I found one man, who could repeat very correctly a small catechism, which he learned while a boy, when the Dutch held the island. He

could, also, repeat the Lord's prayer, and most of the commandments. I asked him, if he thought they were the commandments of God. He replied in the affirmative. "Well, do you practise according to your belief?" "No," he replied, "I have not heard much about these things since I was a boy. My neighbors and relatives are all heathens, and so am I: how can I be a Christian here alone?" I endeavored to shew him his obligations to follow the dictates of his conscience, and not to go with the multitude to do evil; also, that he must have much to answer for at the day of judgment, in consequence of the light he had enjoyed.—Doubtless there are numbers of men in his situation, who have light enough to see the wickedness and absurdity of their own superstitions, but do not possess sufficient resolution to forsake their heathen neighbors and relations.

On the evening of June 23d, as we were about lying down to sleep, several men came in, and began to converse with us. Being fatigued by the labors of the day, and not at first knowing definitely their object in coming, we did not at once commence talking with them on religious subjects. One of them, however, soon asked us, if we had not come for the purpose of instructing the people. We replied that we had come for that purpose. He said he had been thus informed, and had come to hear us. He supposed that we were from Panditeripo, till we informed him that we came from Batticotta. He said that Dr. Scudder visited Caradive a few months before, and lodged in the same bungalow, that we were now in; that he preached to the people, and distributed tracts among them; that one of the tracts written on an ola was given to him, which he had read many times, and lent to his neighbors; and that a number of people, who could not read themselves, had heard it read. It appeared indeed that he had read it attentively, and that he was very favorably impressed with the truths which it contained. He said he believed it pointed out the only way to heaven. The reading of the tract had evidently excited in his mind a desire to hear more respecting the Christian religion, as well as to have what he had read explained to him. He listened most attentively while we spoke to him. He objected to nothing which was said to him. He repeated many times, "It is all true: it is all true." After Gabriel and myself had talked with him for more than an hour, he inquired, with much apparent sincerity, how he could obtain this repentance and faith in Jesus Christ; about which we had been speaking to him. As may be supposed, I was much gratified with the question, and answered it as well as I was able. Indeed, I have never

heard a heathen, in similar circumstances, ask this question with such an evident desire to know the truth. He left us about nine o'clock, and we retired to rest very thankful for the blessings of the day.

Sept. 27. Received a visit from the Rev. Mr. Lambrick, Church missionary from Kandy. He appears to possess much of the true missionary spirit.

Instance of Cruelty.

This morning a poor man died, on the mission premises, of a consumption. When I first came to Batticotta, and indeed for three years after, he was one of the strongest and best coolies, [laboring men] in the neighborhood. But for about a year past, he has been in a decline. As soon as he became feeble, and unable to support his family, his wife and other relations cast him off, and refused to give him any food, so that he came near starving. He became unable to walk, and his relations would neither bring him here, nor inform us of his situation. It was at last made known to us; and from that time to the present, I have supplied his wants. For some months past, he has resided in one of the outbuildings on the premises, and during all this time, neither his wife, nor any one of his relations, has been to see him. This morning I sent word to them that he was dead, and requested them to come and bury him. No one came except his mother. As a thing of course, when she saw him, she beat her breast, and howled most dolefully. I reproved her for her cruel neglect of her son; but she appeared quite insensible to what I said to her. After howling, according to custom, for a short time, she returned to her home. I then called all my boys together, and after seizing the occasion for exhortation and prayer, I decently buried the corpse.—It is very common for persons in sickness to suffer much through neglect; and aged persons especially are left by their relatives to suffer, and sometimes to die, of hunger.

Oct. 9. That dreadful disease, the cholera, has again become very prevalent in Batticotta. Numbers die of it almost every day. Comparatively few of the sick apply for medicine; or if they do apply, it is not commonly till the medicine can be of no service to them. I have been highly gratified to see with what willingness and apparent pleasure the boys in our charity boarding school assist in taking care of those who are sick. By the blessing of God on the use of means, no one of my own family, or boarding school, has died of the disease, although as many as seven persons have been attacked by it. The people are well acquainted with this fact; yet so strong are their prejudices, that very

many of them will not apply at all for medicine.

The consecration of Francis Malleappa, Gabriel Tissera, and Nicholas Permander to the service of preaching the Gospel to their heathen countrymen, has been mentioned in past numbers of our work. On the 6th of November, they were examined, at Oodoo-ville, as to their knowledge of the Scriptures, and their acquaintance with experimental religion; and the result of the examination being highly satisfactory, they were duly authorized to engage in the great work. After stating these facts, Mr. Meigs remarks:

We are greatly encouraged by what God has done for us. We already behold three young men of talents and piety, prepared to preach the Gospel acceptably to their countrymen. Several other young men, also, are preparing for the same high and holy labor; and we have good reason to believe, that they already possess one principal requisite for it; I mean, true piety.

Singular Fact.

Nov. 18. In our place of worship to day, we read the History of Joseph and his brethren to the people. They appeared much interested in the narrative. It is worthy of notice, that many of the heathen, who have never seen the Bible, are intimately acquainted with this Scripture history. They often see it acted before them as a dramatic performance; and it is universally admired as a very interesting and instructive story. It was copied from the Bible, and put into the form of a play, I believe, by a Roman Catholic.

The following description is sufficiently sad to awaken the sympathies of any benevolent mind.

Condition of the Natives in Sickness.

Jan. 4, 1822. In administering medicine to this people, when afflicted with the cholera, we labor under many disadvantages. They have little more confidence in us, as the physicians of the body, than they have in the Great Physician, whom we recommend to them for the diseases of their souls. They have no accommodations in their houses, for those who are sick. Beds and couches, chairs and tables, form no part of the furniture of the common people. Only their ola mat is spread upon the ground floor, which, in the rainy season, is often very damp, and upon this they sleep; sometimes with a pillow, but oftener with none. In health they make

no provision for a time of sickness. The food, which they prepare for the sick, is wholly unsuitable, being neither palatable, nor nourishing. They pay very little attention to our directions, unless we are present; and even then, it is with great difficulty that we can persuade them to any active exertions. If called to a patient, when his disease has made great progress, (as is usually the case,) and we give him medicine, and he dies; they say he was killed by the medicine. If, on the other hand, we give medicine at the commencement of the disease, and the patient recovers, they then say the person had not the cholera.

Violent Storm.

12. To-day experienced the most violent westerly storm, that I have witnessed since I have been on this island. There has been a similar one every year, only not so severe. Usually they come early in December. I had many fears that our dwelling house would be unroofed by the violence of the wind. Indeed, so many of the olas were blown off, that the rain came in upon us, so as completely to cover some of the floors with water. Most of the fruit trees in the garden were prostrated. Even the cocoanut and palmyra trees fell before the blast.

13. The appearance of things around us this morning, is truly gloomy. Though the storm is almost over, nothing but a scene of desolation is presented to the eye. The rice in the fields, is all levelled with the ground. Being nearly ripe, however, we hope it is not greatly injured. Our neighbors report, that numbers of dead cattle are to be seen along the shore, about a mile and a half west of this place. They floated, during the night, from the islands, having been swept from thence by the tide, which rose to an unusual height.

Charity Boarding School.

The number of boys at present in the boarding school of this station, is 22. Seventeen of these have received English names, as follows—Michael B. Latimer, Azel Backus, Justin Edwards, John Griswold, James Inglis, Chester Wright, Francis Asbury, Edward Warren, David Brainerd, John Elliot, Alvan Sanderson, John P. K. Henshaw, Samuel Davies, Samuel Cram, Daniel Thomas, Josiah Peet, and Thomas Reed. Five other boys have not yet received English names. I have waited for the return of Mr. Woodward, in order to bestow them. As he is now returned, the business of naming them will not be long delayed.

Mr. Meigs remarks, that James Kemp, George Dashiell, Lewis Richards, John Johns, and John Mason Duncan, for various reasons, left the school. Should they not return, their names will, as a thing of course, be transferred to other scholars.—For the gratification of the patrons of these boys, and of others who feel an interest in the education of heathen youth, we shall extract from Mr. Meigs's journal, some brief notices of the boys then in the school, to whom names had been given.

Michael B. Latimer is now the oldest boy in the school. He has been a member of it about two years and a half. His age is not far from sixteen years. He is one of the most forward boys in school, both in his English and Tamul studies. He bids fair to make a useful man, especially should he become pious. His daily deportment is very correct, and his attention to serious things considerable.

Azel Backus was one of the first that entered the school. Though always a roguish boy, and one that easily gave way to temptation, yet he was a boy of great sensibility, and possessed talents of the first order, probably superior to any of his companions. He has neither father nor mother living. I was, for a long time, highly gratified with the rapid progress which he made in his studies, both English and Tamul. He was remarkable for the readiness and intelligence, with which he answered plain questions, not only in theology, but on all common subjects. He speaks English better than any other boy in the school; and should he continue with us, would soon be qualified to act as an interpreter. But, unfortunately for himself, the mission, and the benevolent persons who contribute to his support, his inclination to vice has shown itself more strongly than ever, during the past year. Several times, after having fallen into sin, he has, through fear of punishment, run away. Mr. Richards and myself have labored much to reform him. We have very often exhorted him and prayed with him, in public and private. Our efforts, however, seem to be fruitless. He is now absent from the school, and probably will not return. His bad conduct has given me great trouble and sorrow. He is a melancholy example of the consequences of yielding to temptation. He has not, however, been without seasons of conviction. May the Lord have mercy upon him, and cause him to be like the returning prodigal.

Justin Edwards is a fine steady boy, about 12 years old. He is brother to David Brainerd. He stands high both in respect to learning and morals. His dispo-

sition and personal appearance are good. His progress in his studies is rapid, and he exhibits a mind of more than common vigor. All who hear him recite, are much pleased with him, and entertain raised expectations of his becoming a fine scholar, both in English and Tamul.

John Griswold is a little younger and smaller than Edwards. He is about ten years of age; is a good scholar, and has a lovely disposition. He is uncommonly amiable, and gains the love and good will of all who know him.

James Inglis is of about the same size and age with Griswold. He is remarkable for the facility with which he acquires his lessons; though he does not retain them so long as some of the other boys of the same age. He has made very good progress in his studies.

Chester Wright is another good boy of about eleven years of age, and is a little taller than the three last mentioned boys. He is the younger brother of Samuel Davies. He possesses a good disposition and a good mind. These brothers are orphans. Their mother died several years ago. Their father was the first man who died of the cholera in Batticotta, in the year 1818. They are very happy in finding so good a home as they now enjoy.

Francis Asbury is of about the same size and age with Griswold. The description given of Griswold, will apply to him. He has been afflicted considerably with sickness, since he entered the school; but as he grows older, the returns of his indisposition are less frequent.

Edward Warren is a very lovely little boy, about ten years old. I can hardly describe him better than to say that, in the amiableness and sweetness of his disposition, he greatly resembles the beloved brother, whose name he bears. May he hereafter resemble him as much in his devotedness to the cause of Christ among the heathen. It is no disparagement to the rest of the boys to say, that he is the loveliest boy in the whole school. He is, also, a good scholar, and has made very respectable progress both in Tamul and English. His parents died of the cholera, about two years since.

David Brainerd is probably between thirteen and fourteen years of age. He is mentioned above as the elder brother of Edwards. Though a tolerably good boy, he is excelled by his younger brother in his studies.

All the above mentioned boys are studying English in one class, and they are the only boys in the school that are studying it at present. A few of the remaining boys will probably soon be formed into another class, for the purpose of studying the English language. But the advantages of this

language to the natives, excepting to a few, is by no means so great, as was once apprehended. It is vastly more important that they be well versed in their own language, which is both copious and elegant, and a good medium by which they may convey all their ideas.

John Elliot is a beautiful boy about eleven years old. He is brother to Charlotte Wright mentioned below.

Alvan Sanderson is about the same age and size as Elliot. Having been sick for a considerable time since he has belonged to the school, he has not made such rapid progress in his studies, as he otherwise would have done. He is a boy of more than ordinary talents; and considering his sickness, and the time he has been with us, has made good improvement. He is remarkable for the readiness and propriety, with which he answers plain questions in theology.

John P. K. Henshaw is a fine looking, active boy, of about eleven years of age. He possesses a very clear mind, and considering the time he has been in the school, (nearly two years,) is hardly excelled by any other boy.

Samuel Davies is an elder brother of Chester Wright, and about thirteen years of age. He is a boy of good appearance, pleasant temper, good common sense, and remarkable bodily activity and vigor. As he was not very fond of his books, and possessed many qualifications for usefulness in the family, I took him into my house, and kept him there for a considerable time, allowing him a part of the day for study. He was highly gratified at being taken into the house to work. His ambition was thereby much raised. He became very fond of reading the Tamul Testament, and made much more progress in his studies, than ever he had done before. In consequence of his increasing love of study, I several months ago, put him back into the school, that he might devote all his time to the acquisition of learning.

Samuel Cram is about 12 years of age, and an elder brother of James Inglis. He is a reputable scholar; and though not remarkable for the pleasantness of his disposition, he has, at times, been the subject of some serious impressions.

Daniel Thomas is the smallest boy in the school. He is now about seven years of age. He was brought here by Francis Asbury, who is related to him, in January, 1819. He has neither father nor mother living. For a considerable time, we feared that he would never make much progress in learning. But during the last year, he has done very well. He has already gone nearly through the Tamul Testament, and begins to discover a mind capable of making good improvement.

Josiah Peet is another little boy, but larger than Thomas, and of about the same age. He has learned to read and write his own language; and, for a boy of his age, makes very good progress in his studies. —There are many advantages connected with taking boys and girls, who are quite young. Though there is more trouble in the care of them, for the first year or two, yet the prospect of overcoming their prejudices, and giving them a thorough education, is much greater, than when they join the school at a more advanced period.

Thomas Reed is about 14 years old. He is much like Samuel Davies, in his disposition to work, rather than to study. He possesses a pleasant disposition, and good common sense; and it is to be hoped, that he will hereafter become fond of his book, and make more rapid progress, than he has hitherto done.

Of the five remaining boys, Mr. Woodward and myself will give some account, when they shall have received English names.

The number of girls in the boarding school at this station, is four. Three of them have English names, as follows:—*Charlotte Wright, Julia Ann Henshaw, and Jane Smith.* We gave the fourth girl the name of *Anna Kemp*; but as she has shown herself unworthy of it, we have taken it away. Her heathen name is *Tayvany*, and signifies a *divine elephant*.

In some future number, we shall probably give brief notices of these girls, and some general notices respecting the school.

BOMBAY.

Joint Letter of the Missionaries.

THE letter commences with the remark, that the missionaries thought it best to anticipate the time of their stated semi-annual communication, as they wished to have several subjects brought before the Committee, with as little delay as possible. They suggest the inquiry whether it is not expedient, that application be made to the American Bible Society for funds to carry on the publication of the Scriptures at Bombay; and they inclose a letter to the Corresponding Secretary of that institution, to be presented, in case such an application should be judged expedient. On the subject of printing they observe:

Our printing department has ever been conducted on a small scale; and yet remittances, specially designed for its support, have borne but a small part of the expense.

Hence we have been obliged to maintain it mostly by expending what was needed for other objects. We are every day experiencing a great want of tracts, and portions of Scripture, for distribution. Genesis, Matthew, and John, which we designed to keep on hand continually, have been for months exhausted; and for a long time to come, we cannot, with our present means, supply ourselves with these, and with the short Epistles, now nearly expended; especially if we proceed, as we wish to do, in printing some other portions of Scripture, and several tracts, the want of which we sensibly feel.

Printing Paper.

The manner in which we shall be supplied with printing paper, is a subject of considerable importance. We thought it inexpedient to print the Scriptures on paper that can be procured here; and the paper, which we received from America, being nearly exhausted, we have recently ordered some from Calcutta. It was procured by the favor of the Rev. Mr. Thomson, from the Bible Society there, and at its actual cost to that Society, which was 18 rupees a ream. The Portuguese foolscap, which can be procured here, is about five rupees a ream. This leads us to conclude, that the most eligible method of supplying us, will be to send paper from America. If we could have 100 reams sent annually, it might suffice for our printing on its present scale. An annual supply is desirable, because paper kept on hand here is usually injured by the climate.

Additional Laborers.

The missionaries state, at considerable length, the urgent need of more laborers in the field where they are stationed, and their earnest desire that their diminished number may be speedily recruited. They frankly express their fears, that newly arrived missionaries might not be permitted to reside at Bombay; but they cannot remain contented, unless it shall be proved, by actual experiment, that other fellow laborers cannot gain admittance. Beside able assistants in the work of translation, they think a number of young men, of common education and talents, and of unfeigned piety, who should join the mission at an age when they might easily learn languages, would be exceedingly useful in teaching the first principles of Christianity.

What are we, say they, to the great work, which needs to be done? We behold,

just around us, thousands more than we can possibly enlighten, beside those at greater distances, where other laborers might be stationed;—and we are grieved. Especially are we grieved, when we know that hundreds and thousands of young men of piety, and of talents and learning sufficient to acquire the languages of the heathen, and to declare to them the things which belong to their peace, are likely to spend their days in our country, without performing any special labor for Christ.

In view of these things what shall we say? We desire that the Holy Spirit may speak effectually to them, and to those, whose duty it is to send them forth to the perishing heathen. Our apparent want of success has by no means diminished, in our view, the importance of preaching the Gospel to every creature; nor the importance of preaching it here: neither has it raised in our minds a doubt of final success.

Adverting to the services, which might be expected from young men of the character above described, the missionaries say: "In declaring the Gospel to the heathen, they might be as useful, as so many who had spent ten years in learning, and we think much more so, should they, as we may hope, in many instances, have nearly ten years more of time to labor."

On the subject of educating children, the letter contains some new intelligence.

Children in the Mission Families.

In hope that it may please God to raise up some laborers from this country, we have taken upwards of fifty children into our three families. About twenty-five, country born,* are supported by their parents and friends. Twenty others, of a more humble description, and in circumstances more degraded and desperate, whose fathers were English soldiers and mothers Catholic natives, are supported in the family of Mr. Graves, from the funds of the Board. Some of them are orphans. Fifteen are boys, and five are girls. Many of these now bid fair, with the divine blessing on proper management, to become greatly useful. But, in regard to these children, we are in very unpleasant and trying circumstances.

Sickness of Mrs. Graves.

Mrs. Graves, who, while her health remained, occupied her whole time in the

* This description is applied principally to children, whose fathers are Europeans, and whose mothers, natives of the country. The fathers are often men of property, who give their children a decent education. Ed.

care of these children, both in regard to their temporal and spiritual wants, has been quite unable, for nearly two months past, to continue her labors; being confined by a protracted liver complaint. She has been almost daily expecting a termination of her labors here, and hoping for a gracious admittance to the rest that remains for the people of God. Neither the physician nor ourselves, thought it probable that she could survive. But hitherto the Lord has spared her, beyond our expectations, and she is now in some respects better. Yet, even if she should survive, it is not probable she will ever be able to sustain the burden of so many children. It was undoubtedly her excessive care and labor, on their account, that hastened this third attack of that dreadful disorder. Till her sickness she had cheerfully labored for them beyond her ability. But now her ability is gone, and will most likely never return. She feels great anxiety on account of them, because there is no suitable provision for their instruction.

Intelligence from America.

Our last letter was dated Jan. 7, 1822, and forwarded by way of Calcutta. In that, we had occasion to lament the length of time that had elapsed, since we received communications from the Board. And now we cannot acknowledge the receipt of any thing, except a letter from Mr. Newton, of Calcutta, announcing that letters and a remittance for us had arrived there. We have learned indirectly, that our respected and beloved patron, Dr. Worcester has been called from his earthly labors. Most sincerely would we mourn this great loss—to ourselves—to the Board—to the churches—and to the heathen; and we would receive the divine admonition to diligence in our work, and in preparation to follow that dear servant of our Lord.

The letter contains various circumstantial details respecting the mission. The schools were in the same state as when the last preceding letter was written. In a postscript, the missionaries say, "We were highly gratified, dear Sir, May 30th, by the reception of your letter, dated Nov. 28, 1821. All remittances to that date have been received."

In a subsequent joint letter, dated July 3, 1822, the missionaries again advert to the ease of the

Children in Mrs. Graves' family.

While the health of Mrs. Graves continued, these children made the most pleasing

proficiency in learning, and in religious knowledge. And, after her present illness commenced, Mr. Graves spent some portion of his time in teaching them, and in endeavoring to have them teach one another. But finding that it engrossed too much of his time from other duties, and fearing that Mrs. Graves would not be able again to resume her care, some exertions were made to obtain a teacher.

A suitable teacher not being obtainable, it was found necessary that some of the children should return to their parents; but the greater part were distributed in the families of Mr. Hall and Mr. Nichols. In these two families, there were thirty children previously; and it was somewhat doubtful whether the care of so many additional children could be borne as a permanent thing; especially as the health of all the female members of the mission was feeble and precarious. Of the thirty children, in the families of Mr. Hall and Mr. Nichols, nearly all were supported by their friends.

Proposed voyage of Mrs. Graves.

Before the present attack, Mrs. Graves has been twice affected with the liver complaint, which, in both instances, readily yielded to the usual remedies. But, in her present illness, such has not been the case. One small abscess in the liver has formed; and the physician thinks a larger one, or more than one, to be now forming. He advises her immediate return to a colder climate, as the only probable mean of preserving her life. It is our opinion that her return to America is expedient, and involves less expense, than a voyage to any other place, and the requisite residence there, would do. In her present state of health, it seems almost too great an undertaking for her to enter on a long voyage, unaccompanied by her husband; and we scarcely know what judgment to form, respecting the expediency of his going with her. The physician, and many others, expressly advise that he go. But we can scarcely admit the thought, that our diminished number should be so much more reduced still.

We expect she will embark on board the *Seaforth* for Liverpool, expecting to proceed thence to America. If proper attendance can be obtained for her from this place, we expect Mr. Graves to remain here still.

A letter has been received, by the Corresponding Secretary, from Mrs. Graves, dated Liverpool, November 13, 1822, mentioning her arrival at that place a few days before.

The passage had been favorable, and her health was better, though she was then quite indisposed. She expected to embark for New York early in December. She speaks with great tenderness on the subject of being obliged to leave Bombay, unaccompanied by her husband; but a regard to the interests of the mission induced both to submit to this severe trial without complaining.

Letter from Mr. Graves.

The last communication from Bombay is a letter from Mr. Graves, dated August 5, mentioning the embarkation of his wife nearly a month before, and stating the reasons of the measure, and of their consenting to so painful a separation.

On the subject of missionary labors, Mr. G. says:

In the absence of Mrs. Graves, I mean to spend a considerable portion of my time, as I have already done, in itinerating for the instruction of the natives. I have as yet made it my principal home at Mr. Garrett's, and my house has been rented for a month. But I intend making frequent visits to Mahim. The people of that place, though they know more of the Gospel, do not afford more prospect of success to missionary labors, than those of many other places, which I visit. Indeed, I have had less encouragement there recently, than at many other places.

I cannot but entertain some hope of seeing brother Bardwell back, to labor in this vicinity; yet I know not as his health will allow of his return. God is chastising us in various ways. O may it be only to prepare for great mercy at last, even to this people. I certainly trust that, in due time, we as a mission shall reap and faint not.

Do the churches ever pray for our success? May we and they have more of a spirit of prayer and of faith. We are by no means discouraged, and have no reason to be.

Letter from Mr. Garrett.

With the letters above mentioned, was received one from Mr. Garrett, dated May 30. We make the following extracts.

Our joint letter, which accompanies this, gives you a statement of the concerns of our mission at the present time. The Lord sees fit to lay upon us his chastising rod, and still to withhold the influences of the Spirit from the poor pagans, among whom we are placed. What the cause is of a want of success attending missionary exer-

tions in this region, is an interesting inquiry, particularly to all who may be in the field. We ought most humbly and strictly to examine ourselves; and I hope the repeated and heavy afflictions the Lord is sending upon us will be sanctified. While we are sensible of our own weakness, want of faith in God's promises, and unworthiness to be made instruments in carrying on his work among the heathen, we see others, in different parts of the earth, mere *earthen vessels* like ourselves, using the same means for the conversion of the heathen, and having their labors owned and blessed. Is the hand of the Lord shortened, or his ear heavy? Or do our sins render it inconsistent with the divine goodness to extend mercy to us, and to the heathen?

I cannot but believe, that the word of God is faithfully preached to these pagans, and that fervent prayers are offered in their behalf. But have we not reason to fear, that the Bombay mission is not borne up by the prayers of God's people?

The reflecting Christian will not consider the immediate and visible success of a mission as the only proof of fidelity in missionaries. In the history of nearly all missions, a considerable time elapses before the preaching of the Gospel is attended by any very remarkable effects. In fixing the limits of this time, God exercises the same sovereignty, as in the other dispensations of his grace. But we fully believe, that the result of fidelity on the part of missionaries will ultimately be apparent, even in this world.

It is, however, a serious question whether Christians in this country feel as they ought respecting the wants of the heathen;—their lamentable ignorance on moral subjects,—their gross sinfulness,—their perishing condition. How many millions annually go down to the grave, without a ray of light to illumine the dark passage. How distressing the thought, that the universal promulgation of the Gospel should be delayed, through a long period of sin and wretchedness? The only way to make the Gospel universally known, is to send it to as many parts of the heathen world as are accessible. If faithfully preached, it will spread ultimately, from each of these places, till nation after nation shall feel its influence, and the *kingdoms of the world shall become the kingdom of our Lord.*

New Missionary for Surat.

Mr. Garrett speaks of Mr. Fyvie and his wife having recently been at Bombay, on their way from England to join the mission at

Surat, under the direction of the London Missionary Society. He is the brother of Mr. Fyvie already there, the associate of the lamented Mr. Skinner. The translation of the New Testament into Guzerattee has been completed and printed. It was finished just before Mr. Skinner's death. The printing of the Old Testament is commenced.

Mr. Garrett adds: "I have omitted to say, in the body of my letter, that our edition of 2500 copies of Luke was completed about the 1st of May. One thousand copies are reserved as a part of the complete New Testament. The remaining 1500 are put up for distribution among the people."

CHEROKEES OF THE ARKANSAW.

DWIGHT.

Journal of the Mission.

(Continued from vol. xviii, p. 309.)

THE journal states that, within four miles of the station there are hundreds of acres of prairie land, from which excellent hay may be obtained to the amount of one ton from the acre.

July 17, 1822. So great and unusual has been the height of water, during the present season, that we fear there will be unusual sickness. But few permanently stagnant waters are in this region. High waters, however, in the rivers and creeks, in the hot summer months, leave a stagnant pond in almost every hollow and valley. In such a state of things, noxious effluvia, prejudicial to the health of all, and especially of northern people, ascend from the whole surrounding country.

20. *Ta-kau-to-caugh*, the war chief, called with a paper for us to read, that it might be interpreted to him. It was a Circular from Major-Gen. Gaines, commander of the western division of the United States army. The Circular was issued by direction of the President, and sent to each of the chiefs of the Cherokee and Osage nations, requiring them forthwith to bury the hatchet, and be at peace; and declaring that the government of the United States would permit them to spill the blood of each other no longer.

August 12. Heard the result of the *Peace Talk*, between the Cherokees and Osages. The long and bloody war between them has at length terminated. The chain of peace is made bright and riveted upon them; and the friendly pipe is smoked by

them in harmony. They agree to bury the hatchet and live together as brothers, on condition of a restoration of prisoners by the Cherokees, and the payment of \$300 as damages by the Osages. The United States are the third party in the engagement.

Reflections on the Past.

Sept. 4. Two years since, we endeavored to consecrate this place to the Lord and King of Zion. Various have been the dealings of God with us; but goodness and mercy have marked all his footsteps. Various have been the hindrances in our way, and various and numerous have been our trials and difficulties; yet are we all sustained, and have been enabled to bring forward the establishment commenced here, further and faster in its external form, than we expected to do.

Prejudices removed.

Sept. 14. Several of the chiefs and the Agent agreed, on the 2d inst. to hold a council at Dwight, in order to become more fully acquainted with the principles, according to which the school is conducted, and with the reasons for the different parts of the plan of instruction, which we have thought it expedient to adopt. They also agreed to make, at our request, some regulations, with a view to keeping the children regular in their attendance at the school. Several circumstances have occurred to prevent a general meeting of the chiefs. *Jolly*, the head man, and one other chief, with the Interpreter, however, made us a visit to-day. By means of interested white men, considerable prejudice had been imbibed against the school, on the ground, that the children were required to work part of the time; and several men of influence among the Cherokees, were about establishing a school of their own, on what they supposed to be a better plan. The latter of the two chiefs mentioned above, was of this number. He had four children at school through the winter, and had ever been decided and warm in his friendship for the school, until, by some means, he received the impression, that his children could be brought forward much faster, if they were not required to labor. After attending fully to the plan of our school, and to the arguments in favor of the plan, he sat some time apparently in deep thought, and then said he would tell us his mind. He said, he had not changed his mind on account of any thing others had said to him, nor for want of friendship for this school. He said, his conclusion to send his children to another school, was in order that they might study all the time, and be

brought forward in their education as fast as possible. He needed their help. He added, that he was now fully convinced and satisfied that our plan was the best, and that he had made up his mind to send his children here. He also requested, that we would receive several of his relatives, who are considerably numerous. Some, whom he wished to place in the school, are nearly men. He said if any of them would not comply with our regulations, he would put them right.

Affecting Procrastination.

25. Mr. Washburn rode out in the morning with an Interpreter to a village in the neighborhood, in order to have some conversation with the people. He had an interview with several aged men, some of whom appeared desirous of instruction in things pertaining to a future state; others waved the subject, and said they were like the sun, "away down," (pointing to the sun just above the horizon,) and it was too late for them to think about such things. —They are indeed like the setting sun, but without any rays of light to dispel the darkness of the tomb.

Death of a Stranger.

26. Two families, which were removing their residence, came to our place last night, in distress, requesting shelter for a sick woman, who they expected would not live till morning. As good accommodations as we had, were furnished them; and the poor woman was put into as comfortable a condition as possible; but it was too late to do any thing for her recovery, with the hope of success. She had been sick nine days with a continued fever, without medicine of any description, or better shelter than the camp or the waggon; and had become helpless, and almost speechless, before she arrived here. She died this morning, about nine o'clock, leaving, in a land of strangers, two small children, one but a few months old. As the case required as early an interment as practicable, her remains were committed to the grave by moon light in the evening. Thus has the messenger of death come near, even entering our own doors; yet none of our number have been taken amid the numerous instances of sickness, which have prevailed in our family.

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From January 13th to February 12th inclusive.

Acworth, N. H. A fem. friend,	25	154,53;) Mr. H. L. Vaill, Goshen, Ct. fr.	
Amherst, Ms. First so. sab. sch. for wes. mis. by		Rev. Mr. Harvey's gar. 3,50; m. card at	
Mr. J. Leeland, Tr. 15; (Acad.) miss. so. for		Harrisburg, Pa. 70 c. jewelry fr. a friend, 3;	
Jared H. Hattock, by L. Farnam, Tr. 15;		by Miss King, N. Killingworth, Ct. 1; part	
fem. char. so. Miss S. Church, Tr. 12,	42 00	prof. of "the Retrospect," 10; do. of "Bar-	
Andover, (son. par.) Ms. mon. con. 55,65; indiv.		ley Wood," 2,	20 20
for Jewish sch. of 40 chil. at Bombay, 60;		Av. of jewelry, left by Rev. H. Bardwell,	
contrib. on Thanksg. day for trans. Scrip.		and for beads,	6 96
22,50; fem. juv. ben. so. for Justin Ed-		Boston and Vicinity, For. miss. soc.	133 07
wards, 12; fem. for Jona. French, 12; fr.		Brattleborough, Vt. Hannah Van Doorn, av.	
—, for John Adams, 12; Mrs. Henry		of fans,	1 00
Abbot, 1,75; Mrs. Benjamin Jenkins, for		Brainerd, Choc. n. Mr. J. G. Ross, 5; fem.	
Choc. miss. 1; Mr. E. Blanchard, for hea.		Newell acad. Tenn. 2,75; fr. Frankfort, Ky.	
chil. 1; fem. char. so. 35; Mrs. Danl. Poor,		for Eli Smith, 12; do. fr. girls in sab. sch. 2;	
for Choc. miss. 5; fem. friend for trans.		Rev. J. Anderson, Ten. 2,50; a friend, 50 c.	
Scriptures, 1; a fem. for pur. Bible for the		Mr. Lock Miller, Ten. 1; found in boxes of	
Jews, 1; by Rev. Mr. Edwards,	219 90	clothing, 4,51,	30 26
Argyle, N. Y. Mr. Jas. McDougal, by Rev. N.		Bridgewater, N. Y. Mr. C. Dutcher and oth-	
S. Prime,	3 50	ers, av. of m. f. by dea. A. Thomas, 6,25;	
Arkport, N. Y. E. H.	3 00	Miss J. C. Brown, by do. 2,	8 25
Bakersfield, Vt. A friend,	1 50	Buckland, Ms. Soc. for for. mis. by Mr. J. Al-	
Burre, Vt. Gent. hea. sch. so. Mr. C. Baker, Tr.	12 12	len, 16; Mr. Jos. Allen, 6; so. of ladies for	
Bedford, N. H. Capt. N. Barns, av. of oats,	1 80	for. miss. by Lucretia Allen, 10,68; mon.	
Belton, Ct. M. f. one half av. by E. White, Esq.	20 00	con. by N. Sherwin, 7; seh. of Miss S.	
Boscawen, N. H. Capt. Isaac Pearson, by Mr.		Forbes, 1,23; Mr. Jos. Hubbard, 1,77,	42 68
S. Wood,	40 00	Burlington, Ct. A fem. friend, by Rev. H. Bard-	
Boston, Ms. United mon. con. for Pal. miss.	43 16	well,	1 00
A mem. of Park St. church, 1; small sch. in		Cambridge, N. Y. Mon. con. by Rev. N. S.	
Hancock st. 1; 5 chil. in a fam. 69 c. a		Prime, for Nathl. S. Prime,	30 00
young friend's char. box, 1,10; a young		Camillus, N. Y. Jabez Chadwick, a bal. 80 c.	
friend, 20 c. chil. in school st. Sab. sch. for		mon. con. 3,85; fem. miss. so. 4,35; miss.	
Josiah Vinton, 4; box in Mr. J. Gulliver's		box of Lorinda Hemmenway, 2,50; by J.	
shop. 3; Chs. Hutchison Carruthers for B.		Chadwick,	11 50
B. Wisner, 1,3; fem. of the O. S. chh. 3rd		Carlisle, Ms. Hea. sch. so. by Dr. J. Nelson,	13 12
semi-an. pay. for Wm. Jenks, by E. C. 15;	27 02	Castine, Me. Mon. con. by Mr. Thos. Adams,	21 33
An indiv. for the Sou. Am. miss. prev. rem.		Catskill, N. Y. Major E. Hawley, for Sou. Am.	

miss. 50; a fem. friend for do. 5; a friend for do. 6; Mr. N. Elliot, 12; a fem. friend, 1; av. of garden, 1,25; coll. on sab. evening, 24,75; m. box of a friend, 1,50; by Rev. Dr. Porter,	101 50	Sally West, 1; fem. read. so. 4,60; by Rev. E. Kingsbury,	9 26
Charlemont, N. H. Av. of m. f. by Mr. C. Hawkes,	12 06	Hawley, Ms. E. Sherwin, 1; chil. in sch. of do. by do. 1; Dr. Wm. Porter, by J. Hooker, 10; Mr. Eben. Hall, by Gen. Longley, 2,	14 00
Charleston, S. C. Miss S. Palmer, by Mr. J. Tyler, 1; fem. aux. for. miss. so. Mrs. S. C. Stevens, Sup. (of which 30 is for 3rd pay. for Isaac Stockton Keith,) 200; a friend, 100; by Mr. J. Tyler,	301 00	Hebron, Ct. R. Gilbert, Esq. a bal.	60
Cincinnati, O. A coll. by Mr. J. C. Brigham,	16 55	Hillsborough, N. H. Fem. cent so. by Rev. J. Lawton, 12,26; mon. con. by do. 4,21,	16 47
Claremont, N. H. Fem. hea. sch. so. Mrs. M. F. Stevens, Tr.	12 00	Hinsdale, Ms. Fem. char. so. Mrs. P. Allen, Tr.	11 00
Clinton, N. Y. Mon. con. by dea. Butler,	10 00	Hollis, N. H. A little girl, 43 c.; seven Sab. sch. girls, 1,27; Hannah Worcester, 56; by H. Worcester,	2 26
Columbia, Pa. Fem. fr. Eleanor Beatty, by R. Ralston, Esq.	20 00	Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	5 00
Columbus, N. Y. Rev. C. E. Avery, 5; Mrs. P. Diekey, 1,	6 00	Kingsborough, N. Y. Mon. con. dea. S. Giles, Tr. by Mr. E. Yale, 13,50; Wm. Van. Northstrand, Esq. by do. 5; Mr. H. Ward, av. of m. f. by do. 1,50,	20 00
Cornish, N. H. Jas. Ripley, Esq. 10; chil. in Sab. sch. 1,69; a friend, 1; by Mr. Wm. Whitteley; indiv. av. of m. f. by Mr. C. Stone, 21,82; mon. con. by do. 6,10,	40 01	Kingston, N. H. Earnings of four chil. for Cher. miss. 2; av. of work, fr. young lad. for do. by Miss L. S. Turner, 2,	4 00
Creek Path, Choe. n. Fem. ben. so. Mrs. Sarah Fields, Tr. for Arkansaw miss. 11,56; Rev. T. J. Hall, 6; m. box of do. 75 c.; sub. by Rev. T. J. Hall, 2; M. Houston, Blount co. Ten. 5; Mr. Alex. Stinson, 2,50; J. M. Taylor, Esq. 20; Wm. Leach, Esq. 20,	67 81	Lebanon, N. H. Mon. con. by C. Cutler,	7 00
Croyden, N. H. Dea. Seth Littlefield, by dea. N. Coolidge,	12 00	Lebanon, O. A contrib. by Mr. J. C. Brigham,	1 32
Danby, N. Y. Fem. cent so. Mrs. J. Parker, Tr.	21 45	Lewis, N. Y. Mr. Cyrus Comstock,	1 50
Danvers, (Sou. So.) Ms. Indiv. by E. Poor, for the sch. fund, 60; (North So.) so. for ed. hea. chil. Dr. Osgood, Tr. 17,75; by Rev. E. Cornelius; Miss E. Balch, 50 c. by do.	78 25	Lime, N. H. 23,10; Fem. wcs. miss. so. Mrs. L. Perry, Tr. 8,	31 10
Dayton, O. A coll. by Mr. J. C. Brigham,	9 62	Littleton, Ms. Mon. con. by Mrs. M. M. Dix,	15 00
Deerfield, N. Y. Fem. miss. so. Miss H. M. Dyer, Sec.	18 02	Longmeadow, Ms. Fem. ben. so. Lucy Booth, Tr.	50 00
Douglas, Ms. Mon. con. by dea. J. Thayer,	8 00	Lunenburg, Ms. Mrs. Hannah Cushing, a wds. mite, 2 Philomathris, 1; for Cher. miss.	3 00
Durham, Ct. S. P. Smith, av. of m. f. 1; Chas. Lyman, av. of do. 2; for Cher. miss. by Rev. Dr. Chapin,	3 00	Manchester, Vt. Fem. mite so. by Mr. L. Sargeant,	12 00
Durham, N. Y. Fem. cent so. 27,21; a friend, 5; Sab. sch. 3; by Rev. S. Williston,	35 21	Manchester, Ms. An. contrib. by Mr. Saml. M. Emerson,	12 16
East Hampton, L. I. Fem. so. an. pay. by Rev. E. Phillips,	22 00	Mansfield, (North So.) Ct. fem. char. so. for Cher. miss. 13,54; Mrs. A. Freeman, 10; by Rev. Dr. Chapin,	23 54
Eaton, (Morrisville,) N. Y. Rev. John Lord, for a child in Ceylon, to be named Moses Chase,	20 00	Marblehead, Ms. Mon. con. by Rev. Saml. Dana, 14; so. for ed. hea. chil. by do. 22,	36 00
Erie, Pa. Mrs. Wright, by Mr. J. C. Brigham,	50	Marlborough, Ct. A coll. by Rev. H. Bardwell,	7 33
Exeter, N. H. Mon. con. first cong. chh. by Rev. W. F. Rowland,	13 86	Massachusetts, A friend,	10 00
Mon. con. 2d. cong. chh. by Rev. Isaac Hurd,	12 00	Mayhew, Miss. So. Mississippi, by Mr. Daniel Huey, 75; Mr. Adam Rice, a hired mechanic in 1821, 12,	87 00
Fairfax, Vt. Fem. for hea. chil. in India, by M. Swift,	1 80	Mexico, N. Y. Mon. con. 5,59; Mr. J. R. Dixon, av. of m. f. 1,21; coll. thanksg. day, by Rev. D. R. Dixon, 4,20,	11 00
Fairfield, N. Y. Mon. con. by Rev. D. Chassell,	23 00	Middlebury, Ms. Coll. at prayer m. at the factory, by Rev. J. Goffe,	5 00
Farmington, Ct. Miss. so. Saml. Richards, Esq. Tr.	187 00	Middletown, Ct. A friend, by Rev. H. Bardwell,	5 00
(Third so.) mon. con. 12; Rev. Mr. Kellogg, for Bela Kellogg, 12; Mrs. C. Whitney, 2; m. f. 37; do. by J. and B. Chidley, 3,50; indiv. in sums less than two dolls. 3,66; by Rev. H. Bardwell,	70 18	Milton, Pa. M. card, by C. Bryson,	12 00
Fearing, O. Mr. T. F. Stanley, by Mr. J. C. Brigham,	50	Milton, Ms. Mr. Saml. Page, for Pal. miss.	1 00
Fitchburg, Ms. Mr. A. Downe, first semi-an. pay. for a child at Mayhew, to be named Abel Downe, 15; Miss E. Eaton, to constitute her brother, Rev. Wm. Eaton, an Honorary Member of the Board, 50,	65 00	Minot, Ms. Wm. Ladd, Esq. 12; mon. con. 5,24,	17 24
Franklin, N. Y. Chh. and so. by Rev. S. Williston,	9 75	Montague, Ms. Mr. L. Marsh, 2; fem. char. so. by Rev. A. Gates, 33; dea. R. Bardwell, av. of m. f. by do. 4,	29 00
Freeport, Me. Mon. con. for Veazie Merrill, by E. Merrill,	7 52	Monson, Ms. Mon. con. 8,23; three chil. of P. H. Brown, 80 c.; H. Haynes, av. of oats, 1; by Mr. A. Ely,	10 03
Gilmanton, N. H. Mon. con. cong. chh. by Mr. J. Gunnison,	40 94	Mont Vernon, N. H. Miss. f. 8; do. for wcs. m. 13; by Rev. E. Cheever,	21 00
Goochland, Va. Mr. J. D. Paxton,	8 50	Newark, N. J. Fem. For. m. so. Miss M. Forman, Tr. by A. Beach, Esq.	40 00
Gorham, Me. Mon. con. to constitute Rev. Thaddeus Pomeroy an Honorary Member of the Board, by Rev. Asa Rand,	50 00	Newark, O. A coll. by Mr. J. C. Brigham,	3 25
Grafton, Vt. Mon. con.	14 00	New Braintree, Ms. Asso. by A. Bigelow,	20 00
Grafton, N. H. Co. Char. so. forced. hea. youth, by J. B. Wheeler,	6 50	Newburyport, Ms. Young lad. benef. so. fifth an. pay. for Saml. Spring, 30; fourth an. pay. for Luther F. Dimmick, 12; by Miss L. Bagley, Tr.	42 00
Granville, O. Mon. con. by Mr. J. C. Brigham,	4 30	New Haven, Ct. A fem. friend of miss.	25 00
Greenville, Va. Ben. so. of Bethel cong. Mr. Wm. M. Logan, Tr.	10 00	New Hampton, N. J. Miss E. Dusenbury, av. of "Barley Wood," 7,50; do. of miss. papers, 7,50,	15 00
Hampstead, N. H. Mon. con. by Rev. John Kelly,	3 00	Newport, N. H. C. box of Mr. J. R. Wheelock, by Capt. Heath,	6 63
Hanover, N. J. N. P. S. first an. pay.	1 00	Newton, Ms. E. cong. so. by Mr. A. B. Foster, 3,40; part of a coll. 2d Sab. in Jan. for Ind. sch. 3; a friend, for do. 2,	8 40
Hardwick, Ms. Dea. J. C. Chandler, 1; mon. con. for Elliot, M. by dea. H. Fisk, 6,	7 00	Norfolk, Ct. Gent. asso. for ed. hea. chil. in Ind. 21; lad. do. Mrs. E. Roys, Tr. 25; Jos. Battel, Esq. 12, Mrs. Sarah Battel, 12; Danl. Loveland, Jun. 3,50; Saml. Cone, 3; D. Frisbie, Jr. 2,61; Wm. Nettleton, 75 c. a friend, 1,50; sch. chil. for hea. chil. 1,25; by Rev. Ralph Emerson,	82 61
Harpersfield, N. Y. Mon. con. by Rev. Dr. Porter,	9 04	Norfolk and Plymouth Co's. Ms. Pal. miss. so. for the support of Rev. Daniel Temple, by Dr. E. Alden, Tr.	300 00
Hartford, Pa. Mrs. Mercy Tyler, 4,16; Mrs.		North-Bridgewater, Ms. S. Beals, for hea. sch.	13

bal. 1; cent so. Miss S. Blanchard, Tr. 3; by do.	4 00
Paterson, N. J. Rev. Saml. Fisher, for Sarah Celt, 12; mon. con. first Pres. chh. by Rev. S. Fisher, 26,	38 00
Philadelphia, Pa. Two children of Mrs. Sarah Patterson, 2d semi-an. pay. for Wm. G. Patterson, 15; av. of miss. papers, &c. by Mrs. S. Patterson, 14, 12; av. of 24 cops. of "Conversion of the World," by do. 6,	35 12
Plattsburg, N. Y. Fem. aux. miss. so. M. K. Walworth, Sec.	20 00
Plymouth, Ms. Mon. con. 20; fem. asso. Miss H. Morton, Tr. for Pal. m. 13; by Rev. W. T. Torrey,	33 00
Portland, Me. Mat. Asso. for two chil. in India, to be named Edward Payson and Ann Louisa Payson,	40 00
Princeton, N. J. A friend, 1; E. retrench, 1,	2 00
Putney, Vt. Fem. char. so. (of which 4, 25 a bal. of sub.) by Mrs. B. Andrews, Tr.	17 78
Randolph, Vt. Fem. cent so. Miss M. Edson, Tr.	19 02
Reading (South), Ms. Fem. hea. sch. so. for Ind. sch. by Rev. Samuel Green,	22 65
Reading, Ms. Capt. Jona. Temple, for Pal. m.	8 00
Rockingham, Vt. Mr. Saml. Eber, for Ind. m.	10 00
Royalston, Ms. Fem. cent so. Lucy Lee, Tr.	12 00
Rocky Hill, Ct. A friend, for sch. at Cornwall,	75
Salem, Ms. Mr. J. B. Lawrence, for a Native Preacher in Cey. 5th semi-an. pay. 40; Tab. Thankg. so. 5th an. pay. for Saml. Worcester, and John Norris, 24; lad. of the Tab. chh. for Samuel Worcester, at Brainerd, 2d an. pay. 30; a fem. friend, 3; do. in Tab. chh. 4,	101 00
Schenectady, N. Y. Miss. so. of Union Coll. m. f. by Mr. S. Clapp, Tr.	26 00
Shorcham, Vt. Col. Job L. How, m. f. 8; fem. cent so. by Rev. O. Morton, 10,	18 00
Simsbury, Ct. Coll. 34, 50; fem. benef. so. 30; by Rev. H. Bardwell,	64 50
Smithfield, N. Y. Mem. of the chh. by Mr. J. Rockwood,	16 50
Somers, Ct. Mon. con. by Rev. Wm. L. Strong,	16 00
Southold, N. Y. Mon. con. in Rev. J. Huntington's par. 4, by C. W. Case, Esq.; friend of m. in Union par. 1, by Rev. L. Thomson; a mem. of fem. so. of Mattituck, by do. 1,	6 00
Springfield, O. A coll. by Mr. J. C. Brigham,	3 75
Southington, Ct. From a licentiate, received for thanksgiving services,	10 00
St. Johnsbury, Vt. Mon. cong. chh. by Mr. J. Clark,	3 75
Sturbridge, Ms. Mon. con. for Pal. miss. by Rev. A. Bond,	15 00
Sullivan, N. H. Cent so. 3, 12; Miss E. Boynton, 1; dea. D. Gibbs, 1; Mr. C. Cummings, Jun. 1; by Mr. S. Foster,	6 12
Sunderland, Ms. Mon. con. by N. Smith, Esq.	20 00
Tiverton, R. I. Mon. con. by M. C. Codman,	5 00
Tolland, Ct. Young lad. asso. Miss J. G. Jennings, Tr. by Rev. A. Nash,	12 00
Trenton, N. Y. Mon. con. by dea. Younglove, 2, 68; from himself, 50 c.	3 18
Turkey Hills, Ct. A friend, by Rev. H. Bardwell,	20
Utica, N. Y. Mon. con. first pres. so. 3, 4; a friend, 69 c.; coll. in Union Sab. sch. for Choe. m. 10, 3; F. T. Bradish, (a little girl,) 2; Mr. Lewis Merrill, 3,	18 76
Washington, Col. Co. Va. Av. of m. card, by Mr. J. B. Patterson,	12 00
Waterford, Vt. Farmer's and mechs. miss. so. by Mr. Nathan Dewy, Tr.	13 10
Weathersfield, Vt. Fem. cent so. Mrs. Sylvia Bowen, Tr. for ed. hea. chil. by dea. N. Coolidge,	6 23
Westborough, Ms. Fem. asso. for ed. hea. youth, for two chil. to be named Elisha Rockwood and Susan Brigham Rockwood, by Miss L. Peters, Tr.	24 00
Westminster, Vt. So. of friends of morals and missions, capt. H. Hallett, Tr.	30 51
West Rutland, Vt. Prayer m. so. by Mr. Isaac Chatterton, Tr.	10 00
West Suffield, Ct. A friend, by Rev. H. Bardwell,	25
Whitesborough, N. Y. Mr. George Graves, for Choe. m. 4; Henry Graves, (a little boy,) av. of onions, 25 c.; a friend, m. f. 3, 50,	7 75
Whitehall, N. Y. A new year's thank offering,	12 00
Williamsburgh, Ms. Fem. m. so. Mrs. L. Graves, tr.	13 16

Williamstown, Ms. Young lad. ben. so. Miss C. Bardwell, Tr. for ed. Ralph Wells Gridley, 30; Mr. Wm. Bridges, 2; Mr. J. B. Meachum, 2; by Rev. R. W. Gridley,	34 00
Wilmington, Ms. Coll. in a sch. for school at Brainerd,	1 00
Wilton, N. H. M. f. 8, 76; a friend, 1, 36; for S. I. mission, through the Read. and Dorcas society, by Mr. J. Haskell,	10 12
Winchester, Va. Young men's miss. so. 2d semi-an. payment for Christian Streit, by Mr. H. M. Brent, Pres.	15 00
Windsor, Ct. Mon. con. first chh. by Rev. H. A. Rowland, 39; avails of mite box, by Rev. H. Bardwell, 61 c.	39 61
Windsor, (Wintonbury, so.) Ct. Rev. J. Bartlett, 2; T. Cadwell, 4; C. Hitchcock, 3, 84; C. Goodrich, 3; O. Filley, 2; N. Bidwell, 2; L. Fitch, 2, 50; sons of E. Latimer, 3, 50; av. of m. f. 25, 82; contrib. 8, 3; Rev. Saml. Mills, 2; indiv. in sums less than two dolls. 11, 50; by Rev. H. Bardwell,	70 19
Windsor, (E. par.) Vt. Mon. con. for Pal. m. by dea. N. Coolidge,	6 77
Windham, N. Y. Z. H. 1, 75; Mr. S. C. Baldwin, 2; by Rev. S. Williston,	3 75
Windham, Co. Ct. Char. so. by Rev. J. Porter,	44 00
Winthrop, Me. Mon. con. by Rev. D. Thurston,	16 68
Worcester, Ms. A friend of m. by Rev. A. B. Hull,	4 00

From places unknown, or purposely concealed by the donors:—

Jan. 17, *A bal.	35
24, A friend, for S. I. miss.	50 00
24, "Omieron,"	100 00
Feb. 12, Three sisters,	100 00
Amount of donations, as published in the preceding list, \$4,364.60.	

LEGACIES.

Legacy of the late Hon. Elias Boudinot, LL.D. of Burlington, N. J. for the Foreign Mission School,	500 00
Part of the legacy of the late Dr. Solomon Everest, of Canton, Con. (1,650 having been previously acknowledged.)	500 00

DONATIONS IN CLOTHING, &c.

Brattleborough, Vt. A small bundle, for Ind. miss.	
Bridgewater, Ms. A box for Elliot.	
Brunswick, Me. President Allen, for Sand. Isl. mission, 100 copies of "Accounts of Shipwreck."	
Canaan, N. H. A bundle,	5 21
Carlisle, Ms. A bundle fr. hea. sch. so.	3 00
Dedham, Ms. Six copies Watts's Psalms and Hymns. fr. Dr. S. Wheaton.	
Enosburg, Vt. A box of bedding, &c. for Brainerd, fr. fem. read. so. Miss A. Eaton, Pres.	30 00
Greenfield, Ms. A bundle of full'd cloth, fr. Mr. Saml. Warren, 66 yds.; Mr. W. Martindale, 4½ yds.	
Hamp. Chris. Dep. Westhampton, blanketing; a bundle fr. fem. ben. so. Ludlow, for Ind. miss.; sundry articles fr. Granby, (West.) Char. so. valued at 16, 75.	
Holland Patent, N. Y. A box fr. fem. miss. so. Mrs. P. Gurney, Tr. for Sand. Isl. miss. by dea. A. Thomas,	44 18
Lebanon, N. H. A box fr. fem. char. so. H. Allen, Tr.	38 00
Madison Co. N. Y. 32 1-4 yds. shirting, fr. two ladies, by dea. A. Thomas.	
Montague, Ms. A box and bundle of clothing, fr. fem. char. so. by Rev. A. Gates,	45 00
New Haven, Ct. A box, by T. Dwight, Esq.	39 50
Pawlet, Vt. A horse, for Mr. P. P. Stewart, fr. dea. Ozias Clark,	40 00
Paterson, N. J. A cask fr. Dorcas so., by Rev. Samuel Fisher, received some time since at N. Y.	53 14
Pomfret, N. Y. A package fr. fem. miss. so. for Choe. miss.	22 75
Rochester, Ms. A box of clothing, fr. fem. miss. read. so. H. Haskell, Tr. for for. miss. sch.	
Sterling, Ms. A bundle, fr. lad. by Rev. R. Holcomb.	
Sullivan, N. H. A bundle for char. so. by Mr. G. Locke, for Ind. miss.	14 34

Taloney, Mr. Alex. Sanders, a poney, 30; Mr. A. Harnage, a pr. of boots, 5; Mr. J. Alberte, corn, 5; A. Sanders, six bu. corn, 3, 43 00
Trenton, N. Y. A pair of blankets, by dea. A. Thomas.
Woodbury, Ct. A box fr. young lad. ben. so. Miss E. Strong, Sec. for west. miss. by T. Dwight, Esq. 39 50

ERRATUM.

In the acknowledgment of the donation from Longmeadow, Ms. in the Herald for December, for \$3, read 43.

FROM a letter, enclosing \$26 as the avails of a small missionary field cultivated by an association of students in one of our colleges, we make the following extract:

The sum, we know, is small, in comparison with what others have sent you, who have tilled larger fields. Small, however, as it is, we do not despise it; for it may be the means, directly or indirectly, of effecting much good.—In consequence of it, one more sermon may, perhaps, be preached to a heathen assembly, and thereby one more perishing Hindoo or Owhyhean may be made savingly acquainted with the Savior of the world; or perhaps one more child of the western wilderness may be sought out; his intellectual powers unfolded and refined; and the dispositions of his heart softened and rectified. But whether this small sum will be the occasion of so much good, or not; of this we are confident:—it will not be lodged in the sacred treasury of the Lord in vain.

Our next extract is from a letter sent to us by Sarah Fields, a Cherokee female, who writes as treasurer of the "*Creek-Path Female Benevolent Society*,"—a society composed of Cherokees. The letter is dated, "*Creek-Path, Cherokee Nation, Dec. 16, 1822;*" and is addressed to the Treasurer of the Board.

RESPECTED SIR,

The Creek Path Female Benevolent Society have collected for the present year eleven dollars and fifty six cents, which they wish to have appropriated to the Arkansaw mission. We are very glad, that we can do something to aid in sending the gospel to our poor countrymen. Our Society is yet small, but we hope that its numbers may be increased, so that we shall hereafter do much more. This we are encouraged to hope, from the circumstance that we have this year collected almost double the sum that we did the last year.—If we were able, we should think it our duty to give much more to the support of missions.

We are very thankful to the American Board of Commissioners for sending us teachers. Had they not sent them, we should not now have known our duty. We hope we feel truly thankful to God that Missions have been established in our nation, and have been the means of giving us the little knowledge, which we now possess.

Foreign Intelligence.

SYRIAN CHRISTIANS IN TRAVANCORE.

TRAVANCORE is a province at the southwestern extremity of the peninsula of India. Of the interesting Church of Syrian Christians existing in this province, the Researches of Dr. Buchanan brought many important facts to light. Subsequent inquiries have developed much more of its history; and have given rise to an enterprise for the recovery of this Church to its primitive truth and purity. A college for the education of Syrian priests and laymen, was first established by Major (since Colonel) Munro, British Resident at the Court of Travancore; and the Church Missionary Society now have three missionaries at Cotym, and one at Allepie.

Cotym.

This is a village on the Malabar coast, about 18 miles from Allepie. Near this village is the College, which is a large and handsome structure, situated in a pleasant, open spot,

on the bank of a fine river. The Rannee, or queen, of Travancore has endowed the college with benefactions amounting to 21,000 rupees, and with a tract of land, at least seven miles in circumference. The college will accommodate 40 candidates for the ministry:—and its importance, as well as that of the mission at Cotym, will readily be perceived, if we consider, that it is immediately connected with 50,000 or 60,000 nominal Christians, who profess a belief in all the essential doctrines of the Gospel; that it is within a mile of one of the most celebrated Brahminical colleges, and not much farther from another college, lately established for the cultivation of the Sanscrit language: and that the adjacent coast of Malabar is, perhaps, the most populous part of India, and contains three separate orders of Jews, and many Armenians and other Christians.

The three missionaries at this station, are Messrs. Bailey, Fenn, and Baker. Mr. Bailey devotes his time chiefly to the clergy and the translation of the Scriptures; the college,

with its introductory schools, is the more immediate object of Mr. Fenn's care; and Mr. Baker has the charge of the schools intended for the great body of the people.

From the course pursued by Mr. Bailey, there is every prospect, that the Syrians will, ere long, possess a good Malayalam version of the Sacred Volume.

The following extracts of a letter from Mr. Fenn, Principal of the College, give an animated view of the general state of the mission, at the close of 1821.

The mission is settling, and I think solidly. All our plans are going on, though much slower than we could wish. Mr. Baker has increased the number of schools considerably. The college keeps up its numbers; and I am thankful to say that the desire of learning by no means decreases. I allude principally to the younger students; such as have been admitted since I came: they all have the idea that they must spend several years in study, and acquire real learning; and are pleased with the thought.

The capabilities of the mission are great—very great. Under efficient superintendence, the college would, in a year or two, attain great and deserved celebrity.

Do not say that I am sanguine in my expectations. Consider, my dear Sir, how the matter stands. There are thirty schools, and upward; containing more than 800 youths. There are, besides, a grammar school containing 40 more, and the college. Among such a number, it is reasonable to expect that there will be some of more than ordinary talent; and we, who are on the spot, could with ease point out twenty, who would do credit to any tutor and any instructions. We fancy we see those among our pupils, who discover a likely talent for mathematics; we are more confident of others having a peculiar talent for the acquisition of languages; and we can still more confidently answer for their docility of character and thirst of knowledge.

Besides, is it not remarkable, that such a close and apparently indissoluble union should subsist between us and the Metropolitan—a man of remarkable wisdom, dignity, judgment, and humility!

With regard to the Hebrew, Arabic, and Syriac languages, with proper assistance they would be soon obtained. With the verbiage and idiom of the Syriac, some are admirably well acquainted: in its etymology and grammatical niceties, lies their deficiency. There is a remarkable desire among all the Malpans to study Hebrew; and they are receiving instruction from Moses Sarphati. The way to the acquisition of Sanscrit is now open, and many are plodding in it, and some, if it so please God, will succeed most honorably.

You know, my dear Sir, that the college has fallen more immediately to my share. No man is permitted to erminate himself; and therefore, perhaps, I shall be excused saying more than that if the Committee send out a person properly qualified; they will, in a year

or two, hear of a change which will at once delight and astonish them.

But pray, my dear Sir, remember that it is "mind" which is most wanted: a cultivated, sanctified, and directing mind. Consider the expense of the mission. Consider the colleges whence those men issued who visited these shores some centuries ago. Consider the number and the respectability of the Christians, all of whom look to you. At the lowest computation, I speak with great confidence, there are 15,000 families. Fifteen thousand FAMILIES! and there is not a man, woman, or child, but would come to Cotym on being directed so to do. It is a miracle, and the most astonishing one that I have met with. Do, pray do, afford them the help which they need, and which they deserve.

Mr. Bailey and Mr. Baker are both out visiting the churches. We enjoy delightful peace, and holy and constant communion, and *do* anticipate the glories of heaven. My colleagues are full of zeal, and seem to receive every day fresh ability for their work, and rejoice in it more and more.

Allepie.

This is a large commercial place, 40 miles south of Cochin, in the midst of Syrians and Roman Catholics; and having, it is said, 8,000 Mahomedans among its inhabitants.—The Rev. Thomas Norton is the missionary residing here. He baptized, near the close of 1820, six adults and eleven children—the first fruits of his labors. Many around him are reading the Scriptures. The Roman Catholics have been required by their priests, to deliver up the Bibles and Testaments, which they had received; but not a few had the courage to refuse.

The missionaries at Cotym and Allepie meet at stated times, for mutual counsel and edification; and find these to be the occasion of much profit.

General Notices.

The Syrian Churches extend, from north to south, more than 150 miles; and, from east to west, at least 30 miles.

Concerning their *modes of public worship*, the Rev. James Hough, a Chaplain of the East India Company, who visited them near the commencement of 1821, says:—

I attended the Syrian worship, the next morning [after arriving at Cotym,] in the college chapel. Here I could expect nothing to gratify me; but I was not prepared to witness so much superstition in their service: had I not known the contrary, I should certainly have supposed myself in a Roman Catholic chapel, and have mistaken their service for the celebration of mass: the incense, the adoration of the host, and the frequent crossings and

prostrations before the crucifix, struck me as being the same, or closely resembling the forms observed in the Church of Rome. The Syriac language, in which the prayers were read, is as unintelligible to the people as Latin is to the major part of the Roman Catholics. But, notwithstanding this, one part of the service darted, like a beam of light, through the gloom that overhung the rest; and inspired the hope, that a brighter day was dawning on this ancient, but much degenerated church—a portion of St. Matthew's Gospel was read in Malayalam, the vernacular tongue of the congregation. It seemed like the lamp of God, still enlightening the temple; and elicited the involuntary prayer, that, ere long, it might burn with a brighter and more steady flame! There was no discourse at the conclusion of the prayers.

In the evening, I attended our church service in Malayalam, performed by Mr. Bailey in one of the Syrian churches: about ten Cattanars and one hundred and fifty Syrians were present; and they appeared to be very attentive, particularly to the sermon. It was singular to see the person, who, in the morning, officiated as priest at the Syrian altar, now performing the office of clerk to Mr. Bailey; this was the head Malpan of the college; who expresses his admiration of most of our prayers, and will permit no one else to read the responses.

Of the *early history* of these churches, little is known. The most certain facts, in relation to them, down to the year 1500, are probably contained in the following paragraphs from a "Brief History of the Syrian Churches in the South of India," drawn up, at the request of the Church Missionary Society, by the Rev. Professor Lee. This article is found in the Appendix to one of the Reports of that society.

It appears from the writings of the fathers of the Greek, Latin, and Syrian churches, that St. Thomas first preached the Gospel in India. But whether the present race of Christians, found on the coast of Malabar, owe their faith to the labors of this apostle, or whether they emigrated from Syria at a later period, cannot be so easily determined. Asseman thinks, that the Christians of St. Thomas received their designation, as well as their religion, from the apostle of that name.

"It is recorded," says Dr. Buchanan, "in the Acts of the Council of Nice, that Johannes, bishop of India, signed his name at that council in A. D. 325." This is probably the earliest intimation of the existence of that church, and is sufficient to shew that it must have flourished a hundred years at least prior to the propagation of Nestorianism.

The next account, in which mention is made of the Christians of India, is given by Cosmas Indicopleutes, a writer who flourished early in the sixth century: "There is," says he, "in the island of Ceylon, towards interior India, a church of Christians, where are found a clergy and congregation of the faithful; but

whether it extends farther I know not. Likewise in Male, as they call it, where pepper grows. But in Calliana (for so they call it) there is a bishop, who is usually ordained in Persia, &c." It should appear from this statement, that the Christians of India had, early in the sixth century, embraced the doctrines of Nestorius; for the archbishop of Persia was, at that time, subject to the patriarch of Seleucia, who was a Nestorian.

It appears also from a letter of Jesuyab, metropolitan of Mosul, who died A. D. 660, that the churches, both in India and Persia, were in a declining state, on account of the neglect of the patriarch of Persia. "In your region," he says, "since you have refused to observe the canons of the church, the succession of the priesthood has been cut off from the people of India, &c." It appears that the patriarch of Persia had refused to acknowledge the authority of that of Seleucia, asserting that the Christians of Persia and India were Christians of St. Thomas, and were therefore not at all subject to the followers of Mar* Moris, who is said to have propagated Christianity in Mesopotamia.

In this state they remained till about the year 780, when they were again under the authority of the patriarch of Seleucia; to whom the bishops of India were of course subject, and consequently were Nestorians.

From this time to about the year 920, the Christians are said to have been in a flourishing state; and to have had many privileges granted them by the native princes of the country, especially by Ceram Peroumal, who allowed them to enjoy the rank of nobility, and to be governed, as well in temporal as spiritual matters, by their own bishops. About the year 920 Mar Sapore and Mar Pheroz are said to have come to India from Babylon, and to have built a church at Coulan, and to have converted many to the Christian faith.

After this the affairs of the Christians were in such a state of prosperity, that they had kings of their own; the first of whom was Baliartes. In process of time, however, the regal power passed over to the infidel kings of Diampier; and, in the year 1500, they were found by the Portuguese in subjection to the king of Cochin.

Professor Lee, admits, however, that the Syrian Christians are not now, probably, Nestorians; but are Monophysites, or Jacobites, as they are called. He regards all, who are now separated from the church of Rome, as belonging to this sect. He adds:

This statement is corroborated by the united testimonies of Drs. Buchanan and Kerr.

"The Syrian Christians," says Dr. Buchanan, "are not Nestorians. Formerly, indeed, they had bishops of that communion; but the liturgy of the present church is derived from that of the early church of Antioch, called 'Liturgia Jacobi Apostoli.' They are usually denominated *Jacobite*; but they differ

* Mar is a title given to the Syrian bishops, and is nearly equivalent to the word *lord*.

in ceremonial from the church of that name in Syria, and indeed from any existing church in the world:" and again: "It appears, then, that the Syrian Christians have latterly been denominated Jacobitæ, or Jacobites; so called, according to their books, from (Jacobus) James the Apostle."

And Dr. Kerr says: "The Christians on the Malabar coast are divided into three sects: 1. The St. Thomæ, or Jacobite Christians. 2. The Syrian-Roman Catholics. 3. The Latin Church.

It appears, therefore, that the church of Malay-ala is, at the present day, of the Monophysite persuasion; and that its prelates have, at least since the year 1663, considered themselves as dependent on the see of Antioch.

For a considerable period of time, these Christians, who, by the way, had sadly declined in respect to the possession of true piety, were greatly harassed by the persecuting Papists. Concerning their sufferings, the Professor remarks:

It cannot but be matter of admiration, that, at the very time when our own confessors and martyrs were struggling for a purer faith and more spiritual ritual, the prelates of this ancient church were sealing with their blood, in the inquisitions of Portugal or Goa, a faith which, in essentials, agreed with our own.

CHURCH MISSIONARY SOCIETY.

Summary View of its Missions.

THE twenty-second Report of this very efficient Society, contains the following summary view of the missions under its control:—

In the nine missions of the Society which have now been surveyed, there are about 40 stations, with a number of schools dependent on them. These stations are occupied by about 90 Europeans, who have been sent forth from this country to the different missions: of these 32 are ordained missionaries, 24 are wives of missionaries, and the rest are teachers and settlers, male and female: of native laborers, there are about 160; two of whom are ordained missionaries, and the others readers, catechists, teachers, and assistants. The number of scholars, adults and children, cannot be exactly ascertained; but it appears, from the last returns, to be about 10,500. Churches have been built in various places: and, every year, converts are added to the Lord. The work is, in truth, as yet, still but a work of preparation—except, indeed, in a few favored spots, where the gracious outpourings of the Holy Spirit has most strikingly shewn what blessed effects will follow wherever the arm of the Lord shall be revealed.

BIBLE SOCIETIES.

GREAT BRITAIN.

British and Foreign Bible Society.

FROM the London Missionary Register for November, we extract a comparison of the principal facts in reference to this great institution, for the years 1821 and 1822; and also, valuable notices respecting the continental Bible Societies. The original source of all is the Report of the British and Foreign Bible Society.

Number of Societies.

From 270 Auxiliaries and 412 Branches making a total of 682, the number is now increased to 291 Auxiliaries (including 13 which contribute only a portion of their funds to the Society) and 438 Branches, forming a total of 729.

The continental European Societies are 56, with a great number of Auxiliaries and Branches: of these the Hanover Society has 23, the Prussian 38, the Wurtemberg 44, the Paris and the Netherlands each upward of 50, the Sleswig Holstein 118, and the Russian 196.

Issues of the Scriptures.

The Foreign Societies, aided by the British and Foreign Bible Society, have increased their issues, from 739,045 Bibles to 880,955, and from 721,376 Testaments to 861,377: these make a total of 1,742,332; and shew an increase, in the course of the year of 141,910 Bibles, and 140,001 Testaments.

An addition of more than 20,000 copies of the German New Testament has been made to the 480,000 copies before issued by two Roman Catholic clergymen on the continent.

The total number issued on account of the society, at home and abroad, has increased from 1,307,044 Bibles to 1,433,823; and from 1,963,118 Testaments to 2,130,151—making an increase during the year of 126,779 Bibles and 167,033 Testaments, and a total of 3,563,974 copies.

In addition to the foregoing, the society has granted about \$8,000. for distributing by societies and confidential agents, in various parts of the continent, Bibles and Testaments in French, German, Swedish, and Danish, the number of which cannot be ascertained exactly, but may be fairly estimated at upward of 250,000 Bibles and Testaments.

From these data, it will be found that the issues of the year at home and abroad, in connexion with the society, have amounted to 610,723 copies; being 268,689 Bibles, and 342,034 Testaments: and that the total issue from the beginning have been no less than six million, fifty-six thousand, three hundred and six copies.

Total Expenditure.

The expenditure of the eighteenth year having been 90,445*l.* 6*s.* 4*d.* (\$402,000,) and

that of the preceding years, 908,248*l*. 10*s*. 6*d*. (\$4,036,000;) the total up to the end of the eighteenth, has been 998,693*l*. 16*s*. 10*d*. (\$4,438,000.)

CONTINENT OF EUROPE.

From notices of the Eighteenth Report of the British and Foreign Bible Society, in the London Missionary Register, we select some of the more interesting facts, in relation to the Bible Societies on the Continent of Europe.

France.

The Protestant Bible Society in France, by its unremitting exertion in its own immediate sphere, by its activity in promoting the establishment and general connection of Auxiliaries in all parts of the kingdom, and by its zeal in corresponding and co-operating with other kindred Institutions on the Continent and throughout the world, promises to redeem the pledge given in its First Report, that it would one day occupy a distinguished station among the continental Bible Societies.

This society has assisted the Channel islands, the French colonies of Denmark, and various parts of the continent.

The Committee of the British and Foreign Bible Society thus acknowledge their obligations to learned individuals in Paris:—

It were an injustice on the part of your committee to close their article of France, without expressing how much they continue to be indebted to other individuals in that capital, for services of the highest importance to the execution of the society's object. To that distinguished friend to oriental literature and true religion, baron Silvestre de Sacy, their obligations are profound and increasing. M. Remusat, Professor of Chinese, has favored the society with very valuable communications on the subject of the Manjar dialect: while (not to extend unduly these acknowledgments) M. de Quatremère is making the society his debtor, by the care and assiduity with which he is gratuitously superintending the printing of the Carshun New Testament, for the benefit of the Syrian Christians, under the spiritual jurisdiction of the Patriarch of Jerusalem.

United Netherlands.

The United Netherlands' Bible Society exhibits, in its Seventh Report, a detail of facts which demonstrate the growing prosperity and usefulness of that national institution. Its funds have been augmented, not only by liberal donations, but by considerable legacies; and its issue of Bibles and Testaments exceeds that of the preceding year by nearly 6,000 copies.

Switzerland.

The Basle Society retains that pre-eminence, which its advantageous situation and the religious zeal by which it has so long been distinguished have enabled it to acquire. Its income, during the last year, has more than doubled the amount of any preceding year; and, from the degree in which it appears that the wants of the immediate vicinity are supplied, the society is encouraged to pour a proportion of its bounty into more remote channels which are opening to receive it. On this subject, one of its Directors makes the following just and consolatory remark:—

"While the Continental Bible Societies are forming themselves into permanent national institutions, and direct their primary attention to the regular supply of the ordinary wants of their own vicinity, they begin to perceive more clearly the duty of paying regard to the heathen world also; to which the missionary efforts, now so extensively making, will prepare the way."

The monthly extracts of correspondence, which are issued by this society in a German translation to the number of 10,000 copies, and circulated in every direction where that language is spoken, have proved, it is said, a real blessing to thousands.

Of these papers, the Rev. Theophilus Blumhardt, the translator and compiler, says:—

"They find their way to the lowest classes of the people; and, for the purpose of rendering them still more efficient, not merely have reading circles been formed, but, in many places, they are read regularly every month from the pulpit, and a collection for the cause is afterward made. I am perfectly convinced, that the salutary fruit which they produce, with regard to both the temporal and spiritual welfare of the people, is one of the richest blessings which the honored parent society produces in the world."

Through the judicious exertions of the Geneva Society, the poor Waldenses have been refreshed by a supply of Bibles, for which freedom of entrance into Piedmont had been previously procured.

Denmark.

The testimony which follows, respecting the existing state of Denmark, is remarkable.

Denmark presents an almost unbroken chain of effective Auxiliaries, acting in their several districts under the sanction of his Majesty the King, and the united patronage of the bishops and the nobility, supported by the strenuous cooperation of the clergy at large.

The Secretary of the Danish Bible Society writes—

"The sacred cause of the Bible gains more and more friends in Denmark, and every month produces new Associations in its favor. The sale of the Scriptures increases, notwithstanding the depression of trade. Our country is so well supplied with schools, that no child above six years of age need remain un-

instructed: this accounts for the rapid disposal of our New Testaments."

We subjoin some notices from Dr. Pinkerton's Letters.

"According to the united testimony of worthy men in different conditions of life, I was charmed to learn that true religion is again rising triumphantly from under the pressure of infidelity, in Denmark: a delightful change is observed among the Theological students at the University. These promising appearances are chiefly ascribed to the powerful influence of Bible Societies on the public mind, whose operations have produced a great reaction in favor of Christian principles among all classes."

From Copenhagen he writes—

"Since its formation in 1814, the Danish Bible Society, with its Branches, has brought into circulation about 30,000 copies of Bibles and Testaments, chiefly in the Danish language. The parent Society in this city has now thirty-six regularly organized Auxiliaries, chiefly in Zealand, Fuehnen, and Jutland, which labor unitedly with the Committee in Copenhagen, among a population of about *twelve hundred thousand souls*."

Of the House of Correction at Copenhagen, Dr. Pinkerton says—

"We found upward of 350 criminals, all employed in carding, spinning, and weaving coarse broad-cloth; most of them were condemned to hard labor and confinement in this place for life. Not a chain was to be seen on the body of any of them, and the whole establishment had the appearance of a well-conducted manufactory. In several of the working rooms, and near the bedsides, and in the hands of some of the sick in the hospital, my satisfaction was great, at beholding copies of the Word of God."

In its foreign relations the Danish Society is preparing some books of the Old Testament for the Greenlanders, who, at present, have only the New; and also the Gospel of St. Matthew, for the inhabitants of the Faroe Isles.

Notices of other kingdoms on the continent, must be deferred to a future number.

UTILITY OF MISSIONS IN BENGAL.

HAVING been favored by a friend, with a letter from a respected missionary in Bengal, written in answer to certain inquiries addressed to him; we extract some paragraphs, which relate to the utility of missionary labors in that part of the world.—The letter is dated July 12, 1822:

"You especially request particulars under the head of good effects of missionary exertions in Bengal. To gratify your wishes, I must go back to the very first introduction of public worship into the country by Mr. Kierlander, a Danish missionary, who built the church in which Mr. Thomason now preaches, (called, from this circumstance, the *Mission Church*;) and laid the foundation of the present Free School, containing 400 children, who

are boarded, as well as educated. To the increase of missionaries is to be attributed the gradual increase of true piety since that period, which has led to the erection of the Bow Bazar, Union, and Circular Road Chapels; each of which, Mr. Corrie observed at a late anniversary, has a regular congregation of more people than were accustomed to attend public worship in the whole settlement, at the time of his arrival in the country. English tracts have been printed, and large supplies procured from Europe for the promotion of piety among our own countrymen and their descendants, by missionaries; and to them may be attributed the establishment of many churches among the soldiers; and to them also, may be ascribed the formation during the last month, of a Bethel Society for the good of the sailors. Schools, for the religious education of respectable Europeans and others have been established by missionaries and their wives; by whom, also, the "Benevolent Institution," which affords gratuitous education to the poorer classes, was commenced, and has been superintended. By means of these and other exertions on the part of missionaries, the tone of moral and religious feeling has been greatly elevated, while general knowledge has been much more widely diffused among all classes, who speak the English language. All this I know to be the effect of missionary exertions on European society: and I speak with the more freedom, since I confine my own public exertions to the native population, and cannot therefore be supposed to magnify the results of missionary labor among Europeans, in order to exalt myself.

"As it respects the *natives* of Bengal, what shall I say? Of real conversions I think there have been comparatively few; but in the *work of preparation*, of which in so numerous a population, much, according to the common course of divine Providence, must precede the extensive prevalence of true piety;—of this preparatory work *much* has, I think, been accomplished;—and almost all by missionaries. —The introduction of the printed character into general use, by which unbounded stores of knowledge are communicated to the population *generally*, instead of being confined to the Brahmins;—the preparation of almost all the entertaining and instructive works published by the School-Book Society;—the commencement and superintendence of almost all the schools yet established for natives, whether males or females,--(for not less than 200 girls have been brought under instruction since you left us;)—the intelligible translation of the Scriptures into many languages;—the preparation, printing, and extensive circulation of religious tracts, in the Bengalee, Hindoostanee, Persian, Sunserit, and Hinduwee languages;—the commencement of newspapers, in the language of the natives, of which *five* are now printed in Calcutta and its neighborhood;—and the establishment of printing presses among the natives themselves;—all this with the exception of what has been done by a few honored individuals, must be attributed to missionaries. And we wait under the confident hope, that, a few years hence, the mighty effects of these labors will appear. Indeed, I know not any interesting attempt

hitherto made, either for the intellectual, moral, or religious improvement of the natives, the commencement, or prosecution of which, is not to be attributed, and will not be attributed by any man in this country, acquainted with facts, principally to the exertions of missionaries.

We copy the two following notices, from the Christian Observer for September.

Various books are in preparation, or in the press, for the use of the college at Serampore. Among others, is a summary, in the Bengalee language, of the general principles of jurisprudence laid down by Grotius, Puffendorf, Montesquieu, and other European writers:—a work highly desirable. The college

committee have made arrangements with Mr. Felix Carey, the author of the Bengalee Encyclopædia, for taking up the subject. The committee have also sent suitable persons into various parts of the country, furnished with lists of such native works as they already possess, and with directions to purchase or transcribe any work they meet with, not contained in this list. By this means various works have been brought to light in the popular language, which will prove useful in the translations of the Scriptures.

A complete model has been made in ivory, on a scale of three inches to ten feet, of the celebrated *Tauj* at Agra, by the late Captain Fordyce and Captain G. Hutchinson. It has occupied nearly 12 years' labor, and is stated to give a beautiful and accurate exhibition of that vast monument of past oriental magnificence.

Domestic Intelligence.

UNITED FOREIGN MISSIONARY SOCIETY.

Exploring Tour of the Rev. Salmon Giddings.

THE American Missionary Register for February contains part of the journal, kept by the Rev. Salmon Giddings, during a tour among the western Indians, performed at the request of the United Foreign Missionary Society. He visited several tribes, and selected a site for an extensive missionary establishment, in the vicinity of Council Bluffs. We have room for little more than a few of the principal and more interesting facts.

Mr. G. commenced his journey on the 22d of April, 1822.—The following notice develops the probable cause of the extensive "prairies," found in the western country.

May 17.—We crossed Grand River, which is 175 yards wide, and which empties into the Missouri from the north west. We rode about ten miles through the rich bottom of the Missouri and Grand River, where we saw thousands of acres of land, on which the timber had been principally killed by fire within the last year, and thousands of acres which had, within a few years, been converted into a prairie by the same cause.

On the 26th, Mr. G. arrived at Council Bluffs, where the United States' Government has a garrison. The distance from this place to the ferry on Grand River, is 237 miles. The course is E. 39° S. for the distance of 152 miles; then E. 55° S. to the mouth of Grand River.

The fort is situated in lat. 42° 31' N. on the Bluffs, about 140 feet above the river.

From the fort you have an extensive view of the river for many miles above and below. A second bluff appears on the west, at the distance of about half a mile, between which and the fort there is a most beautiful level, of rich soil, extending about three miles north, and south. The interval on the Missouri opposite the Council Bluffs, is about five miles wide, and continues about the same width for many miles below; but as you ascend the river, the vale widens for about ten miles, when it is about 12 miles wide. There are many lakes and ponds, which contain, during the summer, an abundant supply of wild fowl and fish. Near the garrison there is about 500 acres of land under cultivation, and worked by the soldiers. Heavy rains fall almost every day, and the low land on the streams through the whole country is inundated. Spent the week in exploring the country in the vicinity of the garrison, and in collecting information concerning the Indians. Those who were at Washington last winter, returned in health, much pleased with their journey.

Respecting the climate, Mr. G. says:—

I have learned, from good authority, and from men who have been long acquainted with the country, that in this climate, the weather, in March, April, and the first part of May, is invariably dry. Very little rain falls, and the streams are only swelled at times by the melting of the snow. About the middle of May, the rains commence gently, and in a few days become very violent. They seldom, however, continue more than 12 hours before they are succeeded by about 24 of fair weather. This alternation, in nearly the same proportion, continues until about the 10th of June. Heavy showers, are frequent until some time in July, and less frequent and lighter showers till some time in August. The rain then ceases, and very lit-

the again falls until the next May. There is but little snow, and the winter is generally dry.

Having stated the peculiarity of the seasons in that country, Mr. G. proceeds to account for it on philosophical principles.

On the Rocky Mountains, which commence at the distance of from 500 to 700 miles to the W. and N. W. the snow falls in vast quantities, and on the highest parts continues through the year. In that latitude, and on such high land, the sun produces but little effect, until the middle of April, when the snow begins to melt. The melting increases during the months of May and June. Immense quantities of vapor, continually produced, are wafted to the E. S. E. by the cold winds which are constantly blowing towards the warmer regions. This vapor collects, and becoming condensed, falls in the copious showers and heavy rains which are experienced during the wet season. Towards the latter part of June, the evaporation begins to diminish; the snow in the lower country being all dissolved, and none remaining but on the highest mountains by the first of August. As the sun begins to decline, congelation commences on the mountains, the moisture is absorbed from the atmosphere, and no vapor is carried to distant regions by the winds, which now become dry. May not the same cause produce the periodical wet and dry seasons in the vicinity of the Cordilleras through North and South America.

On the 12th of June, he left the garrison, accompanied by his interpreter and two soldiers, with a view to proceed to the Indian villages at some distance. He determined to visit the Mahaw village first; and, on the 14th, encamped eight miles north of it.

I saw many elk, (said he,) and in one drove counted seventy. Saw several antelopes or mountain goats. They are of the same color as the deer, but resemble the common goat in shape. They are much the fleetest animal in this country. In size they are between the common goat and large deer. We passed, a village of barking squirrels, or prairie dogs. They have the appearance of the gray squirrel in color and shape, but are three times as large. Their noise exactly resembles that of the smaller kind of dogs. They burrow in the earth, and are never seen far from their habitation. They live on grass and herbage; and not a spear of grass is suffered to grow within the bounds of their village. On the first appearance of danger, they flee to the mouth of their burrow, and when it comes near, they enter, and can rarely be driven out by smoke or water. Thousands dwell in the same village, forming a little community. Their burrows are from ten to twenty feet apart, with a mound of dirt at the entrance, of from one to two feet in height, which serves as a watch tower. On the approach of danger, they raise an inces-

sant barking. We were much annoyed during the night by the barking of these animals.

In the afternoon of the next day, Mr. Giddings entered the Mahaw village; which "is situated on the bank of the Elkhorn, on a high prairie, surrounded by a beautiful and rich country, but destitute of timber, excepting a small quantity on the margin of the river." The manner of his reception will be learned in the following extract:

I was kindly received, and invited to four feasts within an hour. The first was the flesh of an elk, boiled without salt. It was placed in a large bowl or trough, around which four or five guests assembled, each taking his knife, and using his fingers instead of a fork. If any remains, you are invited to carry it away with you. You may, if you please, give it to the master of the house, and he gives it to others, who surround the bowl and eat. The second feast was corn, which was also boiled without salt. In eating the boiled corn, spoons, made of buffalo horn, or wood, are used. The other two feasts, consisted of corn and dried pumpkin boiled together. I have been the more particular, as the customs, and the manner of treating strangers, among all these tribes, is similar. These children of nature know not the use of bread; and have but one kind of food cooked at the same feast. The man, who gives the feast, never eats till the guests have finished. These feasts are considered as the highest honor that can be conferred on a stranger.

The numerous and extensive *Mounds*, in the western states and territories, are evidently the work of man. They have given rise to many inquiries and speculations; and theories have been formed as to their origin, none of which seem to be so plausible, as that suggested at the close of the following description of the manner in which the Mahaws bury their dead.

I visited their burying ground, about 80 rods distant. It is situated on the top of a bluff, about 140 feet above the level of their village. The ascent, however, is gentle. Here I saw several of the tribe collected, and mourning over the graves of their departed relatives. They pulled their hair, rent their clothes, beat their breasts, and howled in imitation of different kinds of wild beasts. At times, they made frantic gestures, and sung mournful songs. Their manner of burying is various, according to the directions given by the person before his death. In some instances, a grave is dug three feet deep, and the corpse placed in it, and covered with earth in the usual form among white people. Others are buried in a sitting posture, partly in the earth, and partly above, with a mound three or four feet high raised over the corpse. Some are laid on a platform, made by driving four forked sticks into the earth, laying thereon two

poles, which reach from the head to the foot, crossing these with shorter poles, and covering them with grass or leaves. This platform is raised from four inches to a foot high. At the head and foot, a forked stick is driven down, and a ridge pole laid in the forks. Against this, on all sides, sticks and bark are placed, and the whole covered with earth, generally clods about two feet thick. Others are laid on the earth, and a mound, seven feet high, and in the form of a cone, raised over them. No coffins are used; but when a grave is dug, flat stones or split sticks are placed beneath, on the sides, and above the corpse. The property of the deceased is disposed of according to his directions in his lifetime. Sometimes a part or all, is buried with him. At other times, it is given away to relatives and friends who come to mourn over the grave. All who come to mourn, if they are not near relatives, expect pay in presents. The graves are placed from one to four feet asunder, and the mounds often come together at the base. Another is buried by laying the corpse between two former mounds, and over this is reared another mound, the base of which rests upon the tops of the two former. In this burying ground, which has been used but three years, there is one grave and mound resting upon two more, which are to be distinctly seen; and the top of the highest is between eight and nine feet above the level of the adjoining ground; and many smaller mounds resting upon others in the same manner. Supposing this tribe to inhabit their present village but a century, and pursue the same method of burying their dead, they would raise a mound forty or fifty feet high, and many rods in circumference. May not this account for the various mounds found in the Indian country?

REVIVALS OF RELIGION.

To the Editor of the Missionary Herald.

As there are Revivals of Religion in various parts of the country, I submit to you a statement of one, which took place some time since, but which I do not remember to have seen noticed in any religious publication; and I do this not without the hope, that my communication may be of some use to those, to whom Providence assigns an agency in these most interesting works of God. My object is to give the *general features* of the revival: and because I see not how any particular benefit will arise from minute details of circumstances, I shall not mention the name of the place; nor state who were the principal human agents; nor say any thing as to the number of persons hopefully converted. As will appear, these are not material circumstances. I will observe, however, that the scene of the revival was a town in Massachusetts, containing about 4,000 inhabitants.

1. In the early stages of that revival of religion, a kind of *antinomian* spirit prevailed to a great extent. Almost every one who was questioned, said, that he could do nothing—could not repent; could not make himself a new heart; could not cause himself to love the

Lord Jesus, &c. And yet it was perfectly evident, that, in all this, there was no proper sense of dependence on God. This plea of inability was clearly used as an excuse for doing nothing, and as a refuge from present distress. And the tendency of it manifestly was, to paralyze, wonderfully, the feelings of the soul.

Great efforts became necessary to destroy the influence of this. Metaphysics were kept out of sight. The whole was made to turn upon the question, whether God did not command the sinner to repent and have faith in Christ; and whether any of the divine commands are unreasonable. But one answer could be given; and that answer left the sinner guilty and self-condemned for his impenitence. The duty of immediate repentance was much insisted on; as, also, was the wickedness and danger of delay. The efforts made were, by the blessing of God, so far successful, that, if the antinomian spirit was not destroyed, it was, in a great degree, silenced.

When the question was asked, "What must I do to be saved?" the replies sometimes contained objectionable phraseology: but generally the Scripture answers were given,—"*Repent*,"—"Believe on the Lord Jesus Christ." In but few instances was any thing said, in connexion with these answers, or in connexion with the question that gave rise to them, about praying, reading the Scriptures, &c. It was thought, that these means of grace would be used, as a thing of course, when once the attention was excited. Can a drowning man help crying out for aid? Can a benighted and lost traveller help desiring a light and a guide?

In the early stages of the revival, the doctrine of entire dependence on divine agency was, in the presence of the unconverted, less urged than some other doctrines. It was seen to be abused. The medicine, if I may so call it, did not appear to operate favorably. Some other great truths seemed to be, at that time, more efficacious; and it was found to be the case, that if the sinner could be induced to begin the work, he would soon learn, by experience, his weakness and dependence.

2. The *doctrine of election* acquired, suddenly, and without previous examination, a great currency among many, who, before, disbelieved it. They seemed to take its truth for granted. They appeared willing to risk their eternal interests on the certainty of the doctrine. But nothing could be more evident, than that this was only for the sake of quieting their consciences. If the doctrine of election was true, they were disposed to believe, and were forward to assert, that it was not worth while for them to repent, or to do any thing else. They had an answer for every intreaty and warning:—"If I am to be saved, I shall be saved, even though I do nothing; and if I am not to be saved, what good will all my efforts do?" The objectors were treated as reasonable beings. The doctrine of the divine purposes was considered with reference to their common actions and daily business; and they perceived that the decrees of God were as much in the way of their walking, and laboring, and possessing fruitful fields, as against their obtaining religion. Thus they found their refuge gone; and were confounded, and durst make no more objections of that kind.

5. There was a *great variety* in the workings of different minds. No two minds seemed to work exactly alike. So apparent was this, that with no two persons did it seem expedient to converse in precisely the same manner. This was the case, from the beginning to the end of the revival; and it made the business of conversing a very laborious exercise.

And here permit me to digress so far, as to remark;—*First*, that a thorough knowledge of human nature, and a great aptitude in discerning characters, seem to be indispensable to eminent usefulness in a revival of religion. A knowledge of the anatomy and constitution of the mind, appears to be as indispensable to the physician of the soul, as does an acquaintance with the nature and organization of the material frame, to a physician of the body.—*Secondly*; a minister, in his public preaching during a revival of religion among his people, should use great caution in preaching to his congregation with special reference to *individual* cases. He may do much harm in this way. The medicine that may benefit one, may destroy another. There are wants enough, which are *common to all*, and he should govern his public preaching with reference to those chiefly; while to those which are *peculiar to individuals*, he should, as a general rule, during a revival of religion, administer in his private conversations. At any rate, this is the safest and most effectual method of removing such wants.

4. At every stage of the revival, those, who indulged hopes respecting their conversion, might, in general, be easily deprived of them for a season. This was done, in one instance, by two young men, who had more theory than experience, in so rough a manner, as to do serious injury to some nervous people. But when done in a mild manner, and by a simple and clear exhibition of the proper evidences of true religion, the effect was always good.—People were led to examine themselves;—a work, which they seldom do to much purpose, when full of joy; especially at the commencement of their Christian career.—A mere *hope* that we are in a good state, it should be remembered, is, in itself, no evidence of piety; and if indulged, or encouraged, or strengthened, prematurely, may prove a serious evil.

5. It was very apparent, that there was a *crisis* in the revival, when an inexperienced person, or a stranger, was more likely to do hurt, than at any other time. It was just at this crisis, that the two young men did the mischief, spoken of above. At that time, people needed encouragement, rather than alarm; to be drawn, rather than driven. And it might be distinctly seen, that now the gentle sounds of the Gospel were more effectual, than the thunders of the Law. What might be the very thing needed, at the commencement of the revival, might be ill timed and injurious, in the progress of it.

6. Toward the close of the revival, Christians of all ages were uncommonly eager for instruction. In the early stages of it, their great desire seemed to be for an excitement of the feelings; but now, their ruling passion impelled them to seek for instruction. An attempt to raise the passions, was quite out of

season. Mere declamation would have been intolerable. People longed to know where they stood. The nature and evidences of true religion, were the subject of anxious inquiry. Christians desired light; and he, whose preaching and conversation were most luminous, was then most esteemed.

I might here observe, that it was sometimes found necessary to calm the feelings of persons, especially of females, before conversing with them directly on the concerns of the soul;—that the conductors of the public and private meetings were not greatly desirous of raising a tumult in the breasts of their hearers, lest those hearers should be unfitted for repentance, and faith, and prayer;—that better effects were found to result from a considerable frequency of meetings, than from having them but seldom, (I suppose, because few people have habits of reflection;)—and that, though there was no reason to believe, that private conversation would avail long, unaccompanied by public preaching, the former appeared to be more effectual in exciting the careless to serious consideration, than the latter.

Some of the *general results*, therefore, of my observations during that revival of religion, are the following:—that the ancient method of preaching the duty of immediate repentance and faith in Christ, is the most efficacious preaching, especially at the commencement of a revival;—that the excuses and objections, which sinners make, if judiciously managed, help forward the work;—that different individuals, under serious impressions, generally demand a treatment in some respects different;—that public preaching should not have reference, during a revival of religion, to individual cases, when they are any ways peculiar; but that such cases should be managed in private;—that, for the sake of leading young converts to self-examination, it is best, by a calm statement of the evidences of true piety, sometimes to shake the hopes, which they have of their good estate; but that we should be especially delicate with those, whose minds or bodies are liable to great excitement;—that, in the more advanced stages of a revival, a gentler method of preaching must be adopted; and when the people manifest a strong appetite for instruction, the opportunity, which is a most precious and rare one, should be improved to impart it to them in abundant measure;—that, in short, a minister of the Gospel should proceed, during a revival of religion among the people of his charge, with all the care, and adaptation of means, and change of expedients, of a scientific, experienced physician. R.

IN Barnard, *Vt.* and in Chester, Northwood, Candia, and Haverhill, *N. H.* there are said to be revivals of religion.—The Baptist church in Sedgwick, *Me.* is said to have been greatly increased, by means of a revival in that place. A clergyman writes from Woolwich, that, within a year, 132 persons have been united to the different churches in that place.—In *Massachusetts*, revivals of reli-

gion are reported in Southampton, Easthampton, Ashby, Hadley, Colerain, Heath, and Bedford. The religious state of the Academy in Andover, was highly interesting, a few weeks since.—The towns of Bristol and Coventry, in *Rhode Island*, have been a good deal favored of late.—In the state of *New York*, Sheldon, Orangeville, and Utica, are said to be the scenes of revivals in different degrees of progress.—In Dickinson College, Carlisle, *Pa.* between 30 and 40 students are thought to exhibit evidence of recent conversion.—In Rockbridge, *Va.* there is said to be a revival, which is extending its influence. Meetings for prayer are numerous, and well attended.—We observe, also, notices of revivals at Hebron, Monticello, and Pearl River, in *Mississippi*.

AMERICAN BIBLE SOCIETY'S HOUSE.

THE foundation of this building, which is now completed, was laid in the month of May last. The house and ground have cost upwards of twenty thousand dollars, no part of which is to be taken from the ordinary funds of the society. A considerable portion of this sum has been raised by subscription, principally among the friends of the society in the city of New-York. The residue of the monies necessary for liquidating the claims against the building, is to be raised by such further contributions as may hereafter be made, and by a loan, to repay which, a sinking fund is established on such principles as will secure the gradual extinguishment of the whole debt.

The American Bible Society's house embraces fifty feet in front upon Nassau-street, and extends back thirty feet, when it is con-

tracted to the breadth of thirty feet, and runs about seventy feet, with that width to Theatre Alley: making the whole depth of the building a little more than one hundred feet. The basement story contains apartments for the accommodation of the keeper and his family, two large rooms for storing printing paper and other property of the society, and the requisite cellars for fuel.

The first floor of the front building, comprises a large room for the Agent's office and the Biblical Library, and two smaller ones for the accommodation of the Secretaries, Treasurer, and committees. The rest of this story, besides the space occupied by staircases, being a room of about sixty-two feet by twenty-eight, is devoted to the purpose of a depository of Bibles and Testaments, and is capable of containing about 100,000 Bibles, bound and conveniently arranged on suitable shelves.

On the second story, in front, is the Managers' room, which is forty-eight feet long by twenty-eight feet wide, and sixteen in height, and plainly but neatly finished. The second and third stories of the rear building are occupied by the binder, and as a depository of printed sheets. The third story of the front building, with the fourth of the rear, which together form one room, as also the garret, are occupied by the printer to the society.

We have not room for extracts from the Address of the Rev. Dr. Milnor, Secretary for Foreign Correspondence, delivered to the Officers and Managers of the Society, at their first meeting in the room destined for their use in this new edifice. Very many of our readers have probably been, by this time, gratified with the perusal of it.

Miscellanies.

AMERICAN BIBLE SOCIETY.

IN the month of January, the Managers of the American Bible Society made a grant of 1,000 dollars to aid the Baptist missionaries at Serampore, in the translation and distribution of the Scriptures.

At the same time, they granted 500 dollars for the purchase of Bibles in the Tamul language, to be distributed by the American missionaries in Ceylon, for the use of the people who speak that language, and among whom they labor.

The occasion of these grants was, a memorial from the missionaries at Serampore, and another from the missionaries in Ceylon, soliciting aid from the American Bible Society, in the great work of evangelizing the Gentiles.

We are persuaded that the religious pub-

lic of this country will rejoice in these appropriations; and that nothing could tend more directly to replenish the funds of our National Bible Society, than the measure above described. It is the noblest feature in that Society, that it was originally designed to extend its beneficence to every portion of the human family, so far as the means should be afforded, and access can be obtained. Let the friends of the Bible, the friends of missions, the friends of the heathen, enter into this cause with new zeal and alacrity; and while they provide the means of sending forth new missionaries, into new fields of labor, let them send forth the Bible to be distributed, wherever missionaries have already prepared a population to receive it.

The grant to the missionaries in Ceylon was communicated to the Corresponding Sec-

retary of the American Board of Commissioners for Foreign Missions, in the most affectionate manner, by the Rev. Dr. Milnor, Foreign Secretary of the American Bible Society.

CEYLON.

A LETTER and journal have lately been received from the Rev. Henry Woodward, missionary at Batticotta, in Ceylon. The principal intelligence, contained in the letter, is the annunciation of Mr. Richards's death, which took place Aug. 3rd. "He died," says Mr. Woodward, "rejoicing in the hope of a glorious immortality." Doubtless letters, giving a more particular account of this event, had been previously transmitted, though they have not yet been received.

Mr. Richards had been standing on the borders of the grave for more than four years; his beloved brother Warren having been taken from his side in August 1818, and he then expecting immediately to follow. During the interval though generally very weak, he has been of great use to the mission. His sound judgment, meekness, disinterestedness, faithfulness, love to his Savior, to his fellow missionaries, to the heathen;—his piety toward God and universal benevolence to men;—rendered him a truly valuable laborer in the vineyard of his Lord.

Mr. Woodward describes his own health, and that of his wife, as being pretty good.

SCHOOL FOR GIRLS AT BATTICOTTA.

AN engraving of Barley Wood, the residence of Mrs. Hannah More, near Bristol, England, has been circulated by a friend of missions, and the profits devoted to the support of a school for girls, to be named Barley Wood, and commenced under the care of Mr. Woodward, at Batticotta.

Mrs. More, on hearing of this design, made a donation of ten pounds to the school: which sum was remitted to New York, by Mr. Hodgson, of Liverpool, and has produced \$50. The collections from the sale of the engraving, in this country, are considerable. What a delightful spectacle! to see Mrs. More, who has done so much to dignify and adorn the female character in her own country, and throughout Christendom, extending her hand in charity to the helpless females of a distant island, and endeavoring to raise little children from their low condition and make them heirs of immortality.

The journal of Mr. Woodward contains some interesting notices of missionary labors. There was abundant encouragement to prosecute the various designs of the missionaries.

SANDWICH ISLANDS.

JUST as the last pages of this number were going to press, very interesting intelligence was received from the missionaries at the Sandwich Islands, by the ship *America*, captain De Koven, arrived at New York. The letters are dated, Aug. 9th, which is about six months later than the date of any communications, which have previously come to hand. The joint letter continues the history of the mission down to the date above mentioned; but dwells with particular interest upon a visit from the Rev. Daniel Tyerman and George Bennet, Esq. who constitute the Deputation from the London Missionary Society to the evangelized islands of the Southern Pacific. These gentlemen arrived at Woahoo about the middle of April, and had remained there nearly four months. They were accompanied there by Mr. Ellis, one of the missionaries at Huahine, and by two native teachers and their wives, from the same island. Mr. Ellis and these native teachers, (who had been selected and set apart by the church at Huahine for the purpose,) were expecting to commence a mission at the Marquesas Islands, till the chiefs of the Sandwich Islands, with the full consent and approbation of the American missionaries, invited Mr. Ellis and one of the native teachers to reside there permanently. This measure was adopted, after much deliberation, and for reasons which are stated at length.

Messrs. Tyerman and Bennet addressed a long and excellent letter to the Board; full of the most fraternal sentiments, and of judicious remarks on the subject of missions in the islands of the Pacific. They expected to leave Woahoo soon; to stop at the Marquesas Islands; to spend a twelvemonth at the Society Islands; to touch at Port Jackson, New Holland; and then return to London.

Mr. Ellis preached often to the Sandwich Islanders, in their own language. Mr. Bingham had preached and once prayed in it. The natives were becoming more desirous of instruction than ever before. There were many encouraging circumstances. Our next number may be expected to contain the particulars.